

A HISTORY OF IMPORTANT ANCIENT TOWNS AND CITIES IN GUJARAT AND KATHIAWAD.

(*From the earliest times down to the Moslem Conquest.*)

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INTRODUCTION.

In the following pages we propose to deal with the history of important ancient towns and cities in Gujarat and Kathiawad from the earliest time down to the Muhammadan period. As the territories now denoted by the term Gujarat did not in ancient times bear that name, nay, as the ancient counterpart of the modern name was in the olden days successively applied to different territories, none of which are included in modern Gujarat or Kathiawad, we think it essential to explain at the outset what were the ancient names of our provinces, what was the territory denoted by each of them and how and why the old names came to be superseded by the modern ones. The first chapter of our thesis is therefore devoted to this purpose.

In this thesis we have not discussed the history of all the ancient towns and cities in Gujarat and Kathiawad ; but only of such of them as were important. It is therefore necessary that the reader should be acquainted with the principles that have governed our selection. The second chapter therefore discusses the general criteria of importance which have guided us in our selection of towns and cities, whose history has been traced in the following pages. At the end of this chapter we have briefly stated why the towns so selected have been arranged alphabetically in our history.

In the third chapter we have traced the history of towns and cities selected on the foregoing principles. In some cases our accounts may appear fragmentary, but if such is the case, the fault is, let it be humbly stated, not of the writer but of the materials. In the case of the majority of towns referred to in the copperplates, the inscriptions hardly supply any information worth the name ; the literary ' Prabandhas ' also do not help us much ; for they usually confine their attention only to the capitals of the heroes they glorify ; the same also is the case with legends preserved by the native bards. Our apparently fragmentary accounts are really exhaustive, and contain everything that was possible for us to gather from inscriptional, literary and legendary sources available to us. We are conscious that many gaps have to be filled, but it is doubtful whether in the present state of our knowledge, it is possible to do so at present. At any rate we hope that our present effort will be of some use to the future historian who, owing to ampler materials that may then become available, will be able to do fuller justice to the subject.

The early history in India is usually regarded as concluding with the end of the Hindu period ; so we have traced the history of our towns and cities down to the commencement of the Muhammadan period.

Having dealt with the history of about sixty towns and cities in the third chapter, we have devoted the concluding fourth chapter to a discussion of the general features of the cities and city-life in Ancient Gujarat.

A map of Gujarat and Kathiawad, showing all our ancient towns and cities and giving also their modern names, has been appended to our thesis for the ready reference of the reader.

In addition to the usual abbreviations, the following have been used in our thesis :—

A.G.I., for *Ancient Geography of India* by Cunningham.

Ant. K., for *Antiquities of Kutch and Kathiawad*.

Ant.N.G. for *Antiquities of Northern Gujarat*.

B.G., I-I, for *Bombay Gazetteer*, vol. I, part I.

Beal, for *Buddhist Records of the Western World* translated by Beal.

G.D.A.I., for *Geographical Dictionary of Ancient India*.

G.E., for Gupta Era.

Mbh., for *Mahābhārata*.

Pbc. for *Prabandhachintāmaṇi*.

CHAPTER I.

Gujarat and Kathiawad : Ancient and Modern Names and Boundaries.

The name Gujarat is at present applied to the country filling the north-west corner of Western India, and its boundaries may be given as Arabian Sea to the west, Gulf of Kutch to the north-west, Little Rann and Mewad districts to the north, Mount Abu to the north-east, Malwa to the east, Khandesh to the south-east, and Thana district or northern Konkan to the south. The region so bounded did not bear, however, in ancient times its present name; nay, it did not even form one geographic or political unit.

This territory, in early days, comprised three distinct provinces differently named. The peninsula was named Saurāshtra; and the continental portion, roughly speaking, consisted of Ānarta and Lāṭa, Ānarta forming the northern and Lāṭa the central and southern part of the present continental Gujarat.

The exact boundaries of these provinces were, however, uncertain. Lāṭa does not seem to have included the whole portion of what would now be called southern Gujarat; for, part of it was undoubtedly included in Aparānta or northern Konkan. The author of the *Periplus* says 'To the Gulf of Barake succeed that of Barugaza and the mainland of Ariake'.¹ Dr. Bhagwanlal Indraji is right when he corrects Ariake into Abaratike, the Prakrit form of Aparāntika. So it would appear from the *Periplus* that Bharoch gulf was then regarded as a gulf in Konkan. According to Ptolemy, the order of the western maritime provinces was as follows—Syrastrenē, Larike, Gulf of Barygaza and Ariake.² Ptolemy then regarded Bharoch, if not actually forming part of Aparānta, as at least distinct from and to the south of Lāṭa. In the *Mahābhārata*³ when the pilgrimage of Arjuna is being described, we are told :— सोऽपरान्तेषु तीर्थानि पुण्यान्यायतानि च । सर्वान्येवानुपूर्वेण जगामामितविक्रमः ।

समुद्रे पश्चिमे यानि तीर्थान्यायतानि च । तानि सर्वाणि गत्वा स प्रभासमुपजग्मिवान् ॥

From this it would appear that, according to the great epic, Aparānta included practically the whole of the Western coast. In the 37th chapter of *Mārkaṇḍeya Purāṇa*, Aparānta figures as one of the countries to the north of the Sahya mountain :—सह्यस्य चोत्तरे यास्तु यत्र गोदावरी नदी । We may therefore conclude that the territories between the Tapti and the Narmadā, which now form part of southern Gujarat, were formerly included in Aparānta and not in Lāṭa. As regards the upper boundary of Lāṭa, it also was indefinite; it was not the Mahi, for the Cambay plates of Rāshtrakūṭa Govinda IV⁴ include the Khetaka division in Lāṭa. Compare—लाटदेशखेटकमंडलान्तर्गतकाविकामहास्थानाधिनिर्गताय.

As Maṇḍala was the name of a territorial sub-division, much greater than the modern collectorate, we have to conclude that the whole of Kaira district and a large part of even Ahmadabad district were included during the ninth century, in ancient Lāṭa. Lāṭa then consisted of the central and a large part of southern Gujarat.

As regards Ānarta, its boundaries were equally vague, if not vaguer still. On the southern side the region hardly extended up to Ahmadabad. On the west it was bounded by the Rann of Kachh, on the north by the Abu range, on the east by Mālwa. But where exactly Ānarta ended and Mālwa commenced, it is very difficult to state. Modern Wādnagar was at the heart of the country, hence its name Ānartapura which it once possessed.⁵

The boundaries of Saurāshtra were however clear. At present Sorath denotes only the southern part of Kathiawad; but in ancient times Saurāshtra was the name of the whole peninsula. Ptolemy includes the continental coast upto Bharoch in Saurāshtra; ⁶ but this probably was not the case. Statements of foreign observers cannot be so exactly accurate.

¹ *Ind. Ant.*, vol. VIII, p. 140.

³ *Adiparvan*, p. 218.

⁵ *Vide* under Ānandapura.

² *Ptolemy*, p. 33.

⁴ *Ep. Ind.*, vol. VII, p. 28.

⁶ *Vide* p. 27.

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सोऽपरान्तेषु तीर्थानि पुण्यान्यायतनानि च । सर्वोपेयानुपूर्वेण जगामामितविक्रमः ।
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⁵ *Ep. Ind.*, vol. VII, p. 28.

⁶ *Vide* p. 27.

When and why these names were given is the next question we have to consider. Of these, Saurāshtra seems to be the earliest one; Syrastrēnē of Ptolemy, Suraistros of Strabo and Surastrēnē of the *Periplus* are all corruptions of it. If we turn to the *Purāṇas*, it appears in the *Mahābhārata*,⁷ the *Rāmāyaṇa*,⁸ the *Mārkaṇḍeya*,⁹ *Kūrma*,¹⁰ *Vishṇu*,¹¹ and other *Purāṇas*. Baudhāyana¹² refers to it, as do Kāuṭilya¹³ and Pāṇini. We may, therefore, well conclude that the name was current as early as the sixth century B.C.

The particular name was selected because of the natural riches of the province. From very old times, the country was famous for its natural wealth; how it impressed a stranger may well be inferred from the following lines in the *Periplus*. "The interior parts of Barugaza and Surastrēnē produce abundantly corn and rice, the oil of sesamum, butter, muslins and the coarser fabrics, manufactured by the Indians. It has also numerous herds of cattle."¹⁴ The name did not go out of vogue in the fourth century as Cunningham says; it was in popular use right up to the eighteenth century when the Marathas changed it to Kathiawad, a name based upon the name of the tribe which offered them the greatest resistance.

As regards the other two names, Ānarta and Lāta, they do not seem to have been much in popular use. Lāta is indeed mentioned in the Mandasor Inscription¹⁵ and in the *Kāma Sūtra*;¹⁶ it occurs also in Ptolemy and the *Periplus*. The Gulf of Cambay was called the sea of Lār down to early Muhammadan times and the language spoken on its shores, Masudi Lāri.¹⁷

Nevertheless Lāta does not seem to have been in popular vogue in ancient times, probably because it was not of Hindu origin. No scholar has as yet been able to derive it satisfactorily; Dr. Bhagwanlal's suggestion that it might be derived from Rattas, an abbreviated form of Rāshtrakūṭas, is unacceptable, because the connection of the Rāshtrakūṭas with Gujarat commenced in the sixth century at the earliest; whereas the name was already in vogue in the first century. To me, the name appears to be of non-Indian origin given by foreigners; hence the difficulties about its derivation, hence its absence in early inscriptions and the *Purāṇas*. The name is conspicuous by its absence among the names of the southern and western countries conquered by Nakula and Sahadeva;¹⁸ nor does it occur in the countries in Bhāratavarsha enumerated in the *Bhūmi Parvan*.¹⁹ When we note that these are exhaustive lists, not free from later interpolations, the absence becomes especially significant. Similarly, neither the *Vishṇu Purāṇa*, part II, chap. III, nor *Mārkaṇḍeya Purāṇa*, chap. 57, neither the *Matsya Purāṇa*, chap. 114, nor the *Kūrma Purāṇa*, I, chap. 47, mention Lāta when they proceed to mention the southern or western countries in Bhāratavarsha. Even in the description of the conquests of Gotamiputra Siri Śātakani²⁰ and Rudradāman,²¹ the name is tabooed, although each of them undoubtedly ruled over Lāta. If the name were of Hindu origin and were in popular vogue, we cannot explain this silence. If, on the other hand, we admit it to be of foreign origin, we can understand the reluctance of the *Purāṇas* to use it; we can also understand why the early inscriptions do not use it. Being of foreign origin, it was known at first only to foreigners, and was not in popular vogue; hence Ptolemy and the

⁷ *E.g.*, सुराष्ट्रं च विख्यामि पुण्यान्यायतनानि च—*Vana*, p. 88.

⁸ *E.g.*, सुराष्ट्रं न्ह वल्हीकान्भद्राभीरस्तथैव च—*Kishkundā*, p. 43.

⁹ *E.g.*, काश्मीराश्च सुराष्ट्रश्च सह सारस्वतीरपि । chap. 57.

¹⁰ *E.g.*, यथापरान्ताः सौराष्ट्रः—*Pārva Bhāga*, chap. 35.

¹¹ *Bk. II*, chap. 3.

¹² अवन्तयोऽगमगधा सुराष्ट्रः वक्षिणापथाः । I, p. 29.

¹³ कांबोजसौराष्ट्रश्चित्रभेण्यावयः वार्ताश्चोपजीविनः VII, p. 16.

¹⁴ *Ind. Ant.*, vol. VIII, p. 141.

¹⁵ लटविषयाज्जपावृत्तशैलाज्जगति प्रथितशिल्पाः ।

¹⁶ बाहुनानिमूलयोर्लटानाम्, II, 3.

¹⁷ *Ind. Ant.*, vol. VIII, p. 142.

¹⁸ *Sabha P.*, chaps. 32 and 33.

¹⁹ *Bhishma P.*, chap. 9., ²⁰ असकमुलकसूयकुपुरापरान्तानुपविर्भोकरावन्तीराड्य—*Narik Cave No. 2*.

²¹ पूर्वापराकरावन्तीअनूपविर्भानर्तसुराष्ट्रभ्रमरकच्छसिन्धुसौरिकुपुरापरान्तनिषावरीनां—*Junagad Inscr.*

Periplus use it, but not the contemporary inscriptions of Gotamiputra and Rudradāman. It became popular later on; hence its appearance in *Kāmasūtra* and later inscriptions.

The fact is that probably no necessity was then felt of naming the territories comprised in Lāṭa by one distinct name. We have already seen how Aparānta extended right upto, if not actually beyond Bharoḥ; the territory from Bharoḥ up to the Mahī and onwards bore a name different from Lāṭa. Thus when the *Matsya Parāṇa* had an occasion to refer to it, it says भरुकुच्छाः समाहेयाः and the same expression is repeated in the *Mārkaṇḍeya Purāṇa*. Even Varāhamihira talks not of Lāṭa but of महीतीरनिवासिनः.²² The absence of this appellation in the majority of *Purāṇas* and early inscriptions may be explained by the fact that the territory in question was probably included partly in Aparānta, partly in Malwa and partly in Ānarta, and so, there was no occasion to name it separately as a distinct unit.

It will be clear from the above treatment that the territory later on known as Lāṭa did not possess any distinct name in ancient times; that it was occasionally referred to as भरुकुच्छाः समाहेयाः; that the name Lāṭa came in vogue later; that the *Purāṇas* had apparently a deep prejudice against it; and that it was therefore probably first given by foreigners. But when, why and by whom it was given, we are unable to say definitely. We would, however, tentatively suggest that it is probably a foreign corruption from Alāṭṭa, an intermediate Prākṛit corruption from Ānarta; the change of न to ल is well known in Prākṛits (compare Marathi लिंव from Skt. निम्ब for instance); the accent on the second syllable led to the dropping of the first and the simplification of the third led to the lengthening of the second, and by Fortunatov's law, ल became र. Greek mariners had to deal mostly with Bharoḥ and the territories round it; they probably found the names भरुकुच्छाः समाहेयाः or महीतीरनिवासिनः too cumbersome for popular use; hence they selected the Prākṛit name of the territories to the north of this region for denoting it. Hence it is that the two names आनर्त and लाट do not occur together anywhere in early literature or inscriptions. Hence it is that Ptolemy and the *Periplus* mention Larikē immediately after the mention of Surastrene, but before the mention of the Gulf of Barugaza, thereby showing that Lāṭa lay to the north of the gulfs of Bharoḥ and Cambay and to the west of Saurāshṭra. And this, roughly speaking, was the position of Ānarta, before Lāṭa encroached to some extent upon its boundaries. Hence, after the mention of अपरान्त, we have in the *Purāṇas* the mention of either सौराष्ट्र or आनर्त when महीतीरनिवासिनः are not mentioned. Lāṭa, being a derivation from Ānarta, its mention would have been superfluous when Ānarta was mentioned. Later on लाट came into popular use and the two names began to be simultaneously used.

Now we turn to Ānarta. It is of purely Hindu origin and is connected with Ānarta, the son of Yayāti, who was said to be ruling in this region in olden times. The name occurs in the *Bhūmi* and *Tīrthayātrā parvans* of the *Mahābhārata*, in the *Rāmāyaṇa*, in the *Junagad Inscription of Rudradāman*, in *Varāhamihira*, etc. In the majority of the *Purāṇas*, however, it is not mentioned, a fact which can be explained on the ground of its not then probably forming an independent kingdom. It was hemmed in on one side by the Saurāshṭrians (who were a race of warriors as noted by Chāṇakya²³) and on the other by the Māleyas, who were a source of perennial trouble even to the Kshatrapas and Guptas. Ānarta was usually an appanage either of Saurāshṭra (as was the case in the Mauryan and Kshatrapa²⁴ times) or of Mālvā (as was the case in the days of Hiuen Tsiang). Hence naturally its name does not frequently occur in the *Purāṇas*.

In ancient times Saurāshṭra, Ānarta and Lāṭa were not regarded as forming one distinct unit. There were in the first place no geographic circumstances to bind them together;

²² Kern's translation, p. 101.

²³ सौराष्ट्रः शर्ताशस्त्रोपजीविनः

²⁴ कृत्स्नानामानर्तसौराष्ट्राणां पालेन नियुक्तेन, *Rudradāman Inscr.*

nor did they, for any appreciable time, form one political province. As we have seen already, Ānarta and Saurāshṭra were for a time governed together by the Mauryas and Kshatrapas; but even during this short period southern Gujarat does not seem to have belonged to that political division; were it so, the Junagad Rudradāman Inscription would have stated it.

Usually, however, these provinces not only did not form one political division, but were themselves divided, throughout the first millennium of the Christian era, among several petty states, a fact which prevented their being designated by one common name. Let us now see how and when the modern name Gujarat came to be applied to these territories.

The name Gujarat was unknown in early times; because the Gurjara tribe itself, from which it is derived, reached India at a late date. As the name of the tribe does not occur in the *Mahābhārata*, the *Rāmāyaṇa* and the *Purāṇas*, nor among the tribes mentioned by the *Periplus*, we cannot accept Dr. Bhagwānlāl Indrajī's statement that the tribe came into India with Kanishka.²⁵ If again, as the learned doctor maintains,²⁶ the Gurjaras had been really assigned fiefs in Rājputānā and Central India by the Early Guptas in recognition of their military assistance, the name of the tribe would have been mentioned in the Samudragupta inscription along with those of the Yaudheyas, Madrakas, Maleyas, Abhiras, Aryjunāyanīyas, etc., who are mentioned as settled on the outskirts of the Gupta Empire.²⁷

The Gurjaras then probably came into India during the fifth century and settled in the Panjab and around Mathurā. A Gurjara kingdom existed in the Panjab near the modern town Gujarat, as late as 890 A.D. (when certain territories belonging to it were annexed to Kāśmīra by its king Śankara-deva); the country round the town of Gujarat in the Panjab is still locally known as Gurjara Desha. The earliest reference to the Gurjaras is in *Harshacharita* of Bāṇabhaṭṭa where we are told²⁸ that Prabhākaravardhana of Magadha had conquered the Hūṇa, Sindhu and Gurjara kings. The Gurjaras however soon migrated southwards and established themselves in south-west Rājputana; for Hiuen Tsiang says that the kingdom of Kiu-che-lo or the Gurjaras was four hundred miles in circuit and had its capital at Pi-lo-mo-lo which is now admitted to be Bhinmal in Sirohi State.²⁹ Another Gurjara tribe penetrated still further south and went right up to Bharoḥ and established a kingdom at Nāndīpurī, whose rulers in their early inscriptions call themselves Gurjaras. Cf. ओं स्वस्ति नांदीपुरीतः गुर्जरप्रतिवंशमहोदधौ.³⁰ But soon a desire to connect themselves with the famous Paurāṇic dynasties induced them to change the true name of their 'vamśa'; and the later kings began to style themselves महाराजकर्णान्वयज.³¹

Dr. Bhagwānlāl Indrajī thinks that the Valabhis also were probably Gurjaras and goes on to observe that the fact that the three Gurjara chiefs divided among themselves the entire sway of the province will explain how the province of Gujarat came to take its present name from the Gurjara tribe.³² With due deference to the learned doctor, we beg to differ from this view. In the first place, the entire sway of the province was not divided among those chiefs. The Valabhis had no sway over the western and northern part of the peninsula even during the days of their highest power; the Bhinmal kingdom was practically located outside the limits of modern Gujarat, as Ānandpura and the territory around it was held by the Mālvā king³³; the Nāndīpurī Gurjara kingdom was a petty one covering a few square miles; at any rate it did not extend over the whole of southern Gujarat.

²⁵ *BG.*, vol. I, pt. I, p. 2.

²⁶ *Ibid.* p. 3.

Samudragupta's *Allahabad Inscription*, line 22.

²⁸ हणहरिणकैसरी सिन्धुराजध्वरः गुर्जरप्रजागरः—IV, p. 57.

²⁹ *Beal* II, p. 270.

³⁰ Dadda grants, *Ind. Ant.*, XIII, 82.

³¹ Jayabhaṭṭa grant, *Ind. Ant.*, XII, 77.

³² *BG.*, vol. I, pt. I, p. 5.

³³ *Beal* II, p. 268.

Supposing, however, that the sway of these kingdoms extended over the whole of modern Gujarat, still we have to admit that this fact was not sufficient for the region to assume its modern title; for, the rulers of these kingdoms were never for a long time known as Gurjaras. We have seen how within two generations, the Nāndipurī Gurjaras ceased to call themselves Gurjaras; the same was the case with the Bhinmal rulers, who during the time of Hiuen Tsiang were known as Kshatriyas. The Valabhi rulers never called themselves Gurjaras; it is doubtful whether they were Gurjaras at all.

Under such circumstances we can hardly agree with Dr. Bhagwānlāl Indrajī in maintaining that the division of the entire province among themselves by these three kingdoms was the chief reason for the province being called Gujarat. Besides; were it so, were the supremacy of Bhaṭṭāraka and his descendants really the cause of the province being called Gujarat,³⁴ the name would have come into vogue during the seventh and eighth centuries. As a matter of fact, it did not come into vogue even in the fourteenth.

For, during the five centuries, following the fall of the Valabhi and Nāndipurī dynasties, the names Lāṭa and Saurāṣṭra continued to be in vogue. There was the Bhinmal kingdom known as the Gurjara kingdom; but its territories were to the north of Anahilapaṭṭana and so practically outside the limits of modern Gujarat. That even northern Gujarat was not included in it, and that its rulers the Chāvotakas were regarded as distinct from the Gurjaras will be clear from the Pulikesin grant of A.D. 738 which, while enumerating the kingdoms affected by the Arab forays, mentions the Gurjara kingdom as distinct from the Chāvotaka kingdom.³⁵

It is therefore clear that the Gurjara kings, whom the Chālukyas and Gujarat Rāshṭra-kūṭas boast of having defeated,³⁶ were not those of the Chāvotaka house; they were clearly rulers of Rajputana. This is also clear from the accounts of Muhammadan writers. Thus merchant Sulaiman says ³⁷— 'Harz [=Gurjara dominion] was bounded on the north by Tāfik or Takim [which is the name of the Panjab]. It possessed silver mines and could muster a larger force of cavalry than any other kingdom in India.' All these details apply to Rajputana which is to the south-west of the Panjab, which possesses the only silver mines in India and which has been long famous for the large body of its cavalry. The name of the tribe was already given to the country, for Edrisi quoting from Abu Khordabech states that Jurz was both the hereditary title of the king as well as the name of the country. To Ferishta in the tenth century Gujarat still meant the south-western corner of Rajputana, and it is obvious that गुर्जरत mentioned in the commentary जयमंगला on *Kāma Sūtra*, V, 1, 30, denotes the territory round Kotah in Rajputana, in connection with which it is mentioned.

Inscriptional evidence shows that the foreigners were not misinformed when they thus spoke of Rajputana as the country of the Gurjaras. Thus in the Daulatpurā plate, King Bhōjadeva is mentioned as granting a village called Sivāgrāma, situated in the Deṇḍavānaka viśayā, which, it is stated, formed part of the Gurjaratrā 'bhūmi' (cf. गुर्जरचाभूमौ डेण्डवानकाविषयसम्बद्धसिवाग्रामग्रामहारे, *Ep. Ind.*, Vol. V, p. 211). Since it is clear (as pointed out by Dr. Kielhorn) that Deṇḍavānaka is the town of Didwāna in Jodhpur State and Sivāgrāma, the village of Seva, 7 miles east-north-east of Didwāna, it follows that the territory round Jodhpur in Rajputana was known in the eighth century A.D., as the land of the Gurjaras. The same conclusion is confirmed by the quotation from an unpublished Kālañjara inscription belonging to the eighth century, given by Dr. Kielhorn, which shows that Maṅgalānaka or

³⁴ *BG.*, vol. I, pt. 1, p. 85.

³⁵ सैन्यवक्रच्छेदसौराष्ट्राद्योदकमौर्यगुर्जरादिराज्ये—

³⁶ (i) प्रतापोवन्ता यस्य लाटमालवगुर्जराः । Aihole Inscr., *Ind. Ant.*, VIII., 242, (seventh century).

(ii) गौडदेवगणपतिनिर्जयदुर्गविश्वसद्गुर्जरैवराविगर्गलां च यस्य । Radhanpur plates of Govinda III, c. 800.

(iii) गुर्जरबलमतिबलवत्समुद्यतं बृहत्तं च कुल्येन । Grant of Dhruva III, 827 A.D., *Ind. Ant.*, XII, 179.

(iv) गुर्जरगुर्जराग्रव्यतिकरं जीर्णो जनः संसति । Naosari plates, 915 A.D.

³⁷ *AGI.*, p. 321.

modern Maglona, which is about 28 miles north-north-east of Didwāna was regarded as located in the Gurjaratrā Maṇḍala—[cf. श्रीमद्गुर्जरार्जवन्तःपाति-मङ्गलानकविनिर्गत-नेमकान्वय-जेण्डुकसुत-वेङ्कन, *Ep. Ind.*, Vol. V, p. 210]. It is therefore clear that in the eighth century, what is now called Rajputana was known as the country of the Gurjaras. That the same continued to be the case for two centuries more becomes clear from the statements of the Muhammadan authorities quoted above.

Right up to the tenth century then, Gurjaramaṇḍala or Gurjarabhūmi hardly denoted territories comprised in modern Gujarat. Let us now see when Gujarat came to be named after the Gurjaras.

There is ample evidence to show that the territories to the north of the Mahi came to be termed Gurjaramaṇḍala soon after the tenth century. The Dohad inscription of A.D. 1140 speaks of Siddharāja Jayasimha as the ruler of Gurjaramaṇḍala [cf. श्रीजयसिंहदेवोऽस्ति भूपो गुर्जरमण्डले । येन कारागृहे क्षितौ सुराष्ट्रपालवेश्वरो ॥ *Ind. Ant.*, Vol. X, p. 159]. In the Sonianātha 'prasasti,' dated A.E. 850 (i.e., 1168-9 A.D.), Kumārapāla is called King of Gurjaramaṇḍala, a name which Hemachandra also assigns to the country over which his patron ruled. The Girnar inscription, dated 1222 A.D., enables us to conclude that the name Gurjaramaṇḍala denoted territories wherein were situated the towns of Anahilapura or Pātana, Stambhatirtha or Cambay, Darbhavati or Dabhoi and Dhawalakka or Dholka. During the thirteenth century then, the whole of northern Gujarat was known as the country of the Gurjaras. The reasons that led to the application of this name to this region are not difficult to ascertain. In the first place, part of modern Gujarat round Anahilapaṭṭana was under the feudatory sovereignty of the Hurz or Gurjara kingdom; so the name must have been gradually extended to it as well. Secondly, the Solankis who rose to power at this time, are admitted on all hands to be of Gurjara origin³⁸. The author of Hamīra Mahākāvya says that the King of Ajmer, Vighararāja, killed Mālarāja and thus weakened the Gurjara Kingdom. This shows that there was already a tendency, which the author simply imitates, of regarding the Solanki dominion as conterminous with Gurjara 'Maṇḍala.' Then there was, probably owing to the pressure of the Muhammadan invasions, a great influx of the Gurjaras in this part of the country during the eleventh and twelfth centuries. Already before the middle of the twelfth century, the Gurjara element was in such a preponderance that the people of the province came to be called Gurjaras. Thus Hemachandra who flourished in the middle of the twelfth century called the army of his Solanki patron Kumārapāla as consisting of Gurjaras. Compare :—

आरोलिख सरमालावमालणो मल्लिजज्जुणो राया ।

पुजिष पदु लज्जिर गुज्जरोहि जीहातिभो तेहि ॥ *Kumārapālacharita*, VI, 65.

When thus once the people came to be regarded as Gurjaras, it was but the next step to call their country 'Gurjara Maṇḍala' or Gurjara Raṭṭa or Gujarat.

This name, however, did not come to be extended to southern Gujarat or Lāṭa and Kathiawad until the beginning of the fourteenth century. Thus both to Hemachandra of the twelfth and Someśwara of the thirteenth century, Lāṭa was a country distinct from Gurjara Maṇḍala; for they talk of their heroes siding with or defeating the king of Lāṭa, as the case may be.³⁹ As regards Saurāshṭra, no proof at all is required of its being unknown as part of Gurjara Maṇḍala; even to this day it is only associated with Gujarat by outsiders; the inhabitants still call themselves Soraths.

It was by the end of the thirteenth and the beginning of the fourteenth century that the name of Gurjara 'Maṇḍala' or Gujarat came to be extended to these provinces. It was not due to any great influx of the Gurjaras in those provinces that took place at that time,

³⁸ *JBBRAS.*, XXI, pp. 428-9.

³⁹ C. अथ गौडहलादवैशनाथौ महनाथैर्निभूतं निबद्धसंघी । *Kīrtikaumudī*, V.

for, as late as the sixteenth century, the-Gurjara element in southern Gujarat was insignificant. Abul Fazl, while enumerating the tribes in the Surat 'sirkar' or 'subha', makes no mention of the Gurjaras.

The extension of the name was due not to ethnical but to political causes; and Muhammadans are mainly responsible for it. In their career of conquest and annexation, the Muhammadans under Alaf Khan first conquered Anahilapatana or Nahrwala and there established their provincial headquarters. They found that the Solanki dominion was known as Gurjara Mandala and its subjects as Gurjaras. They therefore naturally continued the old name and began to call the province 'Gujarat.' Soon however they extended their conquests and annexed Kathiawad and southern Gujarat which they governed from Nahrwala. The Delhi emperors grouped all these provinces together for the purpose of administration, and as the capital of the Imperial Viceroy continued to be for more than a century at Nahrwala in Gujarat, the term Gujarat came to be extended to all those territories which were governed from Nahrwala situated in the heart of real Gujarat. Hence we find some Muhammadan writers including parts even of Khandesh and Malva in Gujarat; the reason being that they were governed by the Gujarat Viceroy.

Even to the present day the name of Gujarat is not known to the people of the peninsula, who continue to call their country by its old name Sorath. And within living memory the people of Surat, both Hindus and Musalmans, when visiting Patana (Anahilapatana) and Ahmedabad, used to speak of going to Gujarat; while the Ahmedabad section of the Nagara Brahmanas used to speak of their brethren at Surat as 'Konkani.'⁴⁰

The original territory in south-west Rajputana which was known as Gurjara territory to Hiuen Tsiang and to Muhammadan writers, strange though it may appear, soon ceased to be called Gujarat. There were several reasons therefor. In the first place, the Gurjaras who had colonised there were driven southward by the Rajputs, who were pressed out of their ancestral possessions in Delhi and the Panjab by the Muhammadan invaders. That region now became predominantly the land of the Rajputs, and hence it came to be regarded as part of Rajputana. In spite of this fact, perhaps, the region would have been known as Gujarat, had it been administered from Nahrwala or Anahilapatana. But Muhammadans were unable to permanently annex that territory to the Gurjara province; the local Rajput clans continued to keep more or less independent fiefs. Hence even the political reasons, which as we have seen, were responsible for Kathiawad and Lata being called Gujarat, were absent. So the territory lost its old name and came to be called after the new tribe that came to occupy and rule over it.

Such then is the interesting history of how modern Gujarat came to be known after the Gurjaras. The precise derivation of the term Gujarat is however still doubtful. It is, indeed, tempting to derive Gujarat from Gurjara-rashtra through Gurjara ratna; but philologically it appears rather doubtful whether the term Gujarat can thus be derived from Gurjara-rashtra. Dr. D. R. Bhandarkar suggests⁴¹ that the name should be derived from Gurjaratratra, a name by which the older habitations of the Gurjaras were, as we have seen already, known during the seventh and the eighth centuries. Dr. Bhandarkar's suggestion seems to us to be a happy one; for the corruption of Gurjaratratra into Gujarat is perfectly regular and natural. Gurjaratratra-bhumi of course means the land which protected the Gurjaras.

In the following pages, we shall be dealing with the history of *ancient* towns and cities in *modern* Gujarat and Kathiawad and not with the history of towns and cities in the *ancient* Gurjara Mandala or Gurjaratratra-bhumi. For, if the latter were the case, we should have had to discuss the history of towns and cities in Rajputana and the southern Panjab.

⁴⁰ BG., vol. I, pt. I, p. 5.

⁴¹ JBBRAS., vol. XXI, p. 426.

CHAPTER II.

Principles of Selection.

We shall be confining our attention in the following pages only to *important* towns and cities ; not to *all* towns and cities ; so we must now address ourselves to the task of laying down some principles to govern the process of selection. Unfortunately it is not very easy to lay down universal and unmistakable criteria in this respect. The material itself is scanty and defies any attempt to lay down such principles. Inscriptions and copperplates make only incidental references to towns and villages ; if any details are at all given they are usually of the villages granted, with which, however, we have nothing to do in this thesis. About the dimensions, population, trade or commerce of the headquarters of the district or sub-division to which these villages belonged, the plates say nothing ; they simply mention them barely. Nor do literary *prabandhas* improve the matters much ; for they generally describe in detail only the capitals of their heroes.

Under such circumstances we must be guided in our selection by general considerations.

(i) Those places which are mentioned as capitals, ports, marts, frontier forts or places of pilgrimage must have been in ancient times important towns or cities as a general rule. In modern times they may have dwindled into mere hamlets, but that does not prevent their inclusion in our list ; for, it can be shown that they had seen better days in ancient times.

(ii) Those places again which do not come under any one of the above categories, but which nevertheless bear the epithet *नगर*, *पुर*, *पुरी* or *पट्टण* after them, must be considered important towns. In Sanskrit literature these epithets are invariably applied only to cities, and we are justified in concluding that a place which bears any of these epithets is entitled to demand inclusion in this thesis.

(iii) On the other hand places mentioned as *ग्राम* need not be included ; for that epithet usually denotes a village. Unless, therefore, there is clear evidence to the contrary that a particular place, though designated by the term '*grāma*,' is not, as would appear *prima facie*, a village, we may safely exclude as a rule all those places bearing that appellation.

(iv) A place which is mentioned as the headquarters of an *āhāra* or *āharaṇī* or *vishaya* may be safely considered to have been an important town or city. The territorial sub-divisions denoted by *āhāra*, *āharaṇī* and *vishaya* were as extensive as modern collectorates, and as a rule included under their jurisdiction a number of villages varying from 800 to 1,600⁴². Now Yaśodhara, one of the commentators upon Vātsyāyana's *Kāma-sūtras*, while commenting upon 1, 4, observes :—

पत्तनं यत्र राजधानी स्थिता । नगरं अष्टशतग्राममध्ये तद्व्यवहारस्थानम् ।

खर्वटं द्विशतग्राममध्ये । चतुःशतग्राममध्ये द्रोणमुखं खर्वटान्महद्भवति ।

From this it is clear that, since the headquarters of our *vishayas* were places from where affairs of villages ranging from eight to sixteen hundred were administered, they must have been important towns.

(v) The cases of the headquarters of *deśas* and *maṇḍalas* are still more unambiguous. These territorial divisions comprised territories as extensive as two or three of our modern collectorates put together. It therefore goes without saying that their headquarters were important towns.

⁴² Cf. कर्मान्तपुरप्रतिबद्धषोडशोत्तरग्रामशतविषयान्तःपाती—Surat plates of Dhruva III.

अहिर्षपुरअर्धोष्टशतान्तःपाती—Kapadwanj plates.

Of those places, which are mentioned as the headquarters of a *pathaka*, *bhukti*, *bhūmi* or *sthali*, the case is rather doubtful. *Pathaka* corresponded to what in British India is now known as a sub-division. It therefore consisted of about two or three hundred villages. *Bhukti*, *bhūmi* and *sthali* usually corresponded in Ancient Gujarat to the modern taluka and consisted of about 100 villages.

Were the headquarters of these divisions towns, and, if so, important ones, is the question now to be considered. According to Yaśodhara, quoted above, they were not towns, for he is not prepared to extend to them the epithet *nagara*; he devises special appellations for them. If these are different from *grāma* or village; they are also different from *nagaras* or towns. In modern times taluka headquarters are usually towns, but that probably was not the case in ancient days. The irresistible economic forces of modern civilisation, which are depopulating villages and overcrowding towns and cities, were altogether absent in ancient India. Nor again did Ancient Indian polity contain any elements that would transform a taluka headquarter into an important town. In modern times the villager has to go to the headquarter of his taluka for the adjudication of his disputes, for the obtaining of loans, medical relief and even many of the necessary articles of daily life. In Ancient India, on the other hand, such was not the case. Each village was a self-contained unit economically as well as administratively. Chola epigraphs No. 77 of 1900, No. 223 of 1902 show that even cases of unintentional homicide, not amounting to murder, were decided by local village assemblies. The account of local self-government in Ancient India given by Mr. Radhakumud Mukerji clearly shows how little the ancient villager had to do with the headquarter of his taluka or district. The way again in which these taluka sub-divisions are mentioned sometimes is most significant. We have statements like अंकोदकचतुरशीत्यन्तर्गतः⁴³ कर्पदवाणिज्यचतुरशीनिकान्तःपारी,⁴⁴ etc., etc. Now if these headquarters were really towns of importance, the divisions would have been simply named after them without any mention of the number of villages they contained. The necessity was probably felt of denoting a sub-division after the number of villages it contained, because there was very little really of importance to distinguish its capital from the villages included under it. Even in modern times, the headquarters of a taluka are often mere villages of five or six thousand; the case could not have been anything better, but much worse in ancient days. We therefore conclude that:—

(vi) The headquarters of a *bukti*, *bhūmi* or *sthali* were not towns, and therefore are to be excluded from a list of important towns and cities.

The headquarter of a *pathaka* remains to be considered. A *pathaka* usually corresponded to a modern sub-division and therefore probably consisted of 200 or 300 villages. Not impossibly then its headquarter may have been in some cases a pretty town. We therefore conclude that for the purposes of this thesis.

(vii) The headquarters of *pathakas* are to be included, provided they are otherwise places of interest.

These then are the principles which have been laid down for the purpose of selection of important towns and cities for this thesis.

Having thus determined the principles of selection and criteria of importance to be applied for the purposes of this thesis, we shall now say a few words regarding the arrangement of towns and cities that we have thus selected.

As towns and cities are to be selected because of their importance, it is natural that we should be expected to arrange them according to their relative importance. But for several reasons this procedure was impossible. In the case of most of our towns, we know neither their

⁴³ Baroda plates of Karkarāja. *Ind. Ant.*, Vol. XII, 156.

⁴⁴ Kapadwanj plates of Akālavārsha Śubhataṅga.

population nor their dimensions, nor anything about their commercial, religious, social or public activities. The principle of relative importance therefore would have been very difficult in its actual application. Besides, many of our towns were not contemporaneous, so it is still more difficult to compare the importance of a town (which we know but imperfectly) in one age with that of another in another age.

If we decide to arrange them in groups of capitals, forts, ports, holy places, district headquarters, etc., the same difficulty would arise in arranging the several constituent towns and cities within these groups. It will not be easy to ascertain the relative importance of capitals, forts, etc., *inter se*.

Nor can we accept the principle of relative antiquity for our arrangement. It would have been a very good principle, were it only possible to apply it in all cases. As it is, in the majority of our towns and cities, we do not know even the approximate dates of their foundation. We cannot therefore obviously accept the principle of relative antiquity for our arrangement.

In such circumstances the principle of alphabetic order is the only one possible. It is true that it entails the disadvantage of turning our mind from a city of hoary antiquity to a town of medieval origin, from a town, famous as a fort, to another famous as a *tīrtha*. Nevertheless, as we have already seen that other better principles were fraught with great difficulties in their actual application, there was no other course left. The principle of alphabetic arrangement has its own advantage of facilitating reference; so it has been adopted.

The arrangement however is according to Sanskrit and not according to the English alphabet. The reason is obvious. Most of our towns and cities bore Sanskrit names in the past, and it is but natural that if they are to be arranged alphabetically, they should be arranged according to the Sanskrit alphabet.

CHAPTER III.

History of the cities selected.

1. An̄kuleswara.

Modern Ankleswar, the headquarter of a Taluka of the same name in Broach district, is a fairly ancient town, for it is referred to as the headquarter of a *vishaya* or district in two copperplate grants of Dadda II.⁴⁵ In one of these it is spelt Akrūśwara, which seems to be its original name, An̄kuleśwara being a popular corruption. That this Akrūśwara is not different from Ankleshwar can be proved from the fact that the villages Sisorda and Walner, the modern counterparts of the villages Sirishapadraka and Wāraṇera referred to in the above grant, are to be found in modern Ankleshwar Taluka, one, eight miles to the south-east and the other, twelve miles to the south-west of Ankleswar.

From the Begumrā plates of Kṛṣṇarāja Akālavarsha dated Śaka 810,⁴⁶ it would seem that Ankleshwar had become the capital of the Gujarat Rāshtrakūṭas some time in the middle of the ninth century. For therein he states अस्तु वः संविदितं यथा मया श्री अंकुलेश्वर-वस्थितेन नातापित्रोरात्मनश्च पुण्याभिहृद्ये...When we remember that the plates in question were not issued from Ankleswar, the above conclusion becomes irresistible. The town shows no imposing remains which would bear out its claim to once being a capital; and no wonder; for within fifty years after its becoming a capital, the Gurjar Rāshtrakūṭa branch, which was never very powerful, came to an end.

⁴⁵ *Indr. Ant.*, Vol. XIII, pp. 116, 82.

⁴⁶ *Ibid.*, p. 68.

2. Anahilapaṭṭaṇa.

The identity of Anahilapaṭṭaṇa with modern Paṭṭan or Pātan, sixty-six miles north of Ahmedabad, is now universally accepted. Anahilawāda, Anahilapura, Anahilapāthaka are some of the different spellings of the city found in inscriptions; Mahomedan writers refer to it as Nahrwālā.

According to tradition, the city was founded by Vanarāja, the founder of the Chāvotaka dynasty in the Vi. Sam. 802. The traditional year of foundation was well-known during the fourteenth century, for grants are found forged in that century purporting to be from Vanarāja and dated in 802 Vik. Sam. Merutuṅga also assigns the event to the same date in *Prabandha-chintāmaṇi*; but in another of his works, *Vichāraśrenī*, he assigns it to Vik. Sam. 821. Whatever may be the precise date, we may be certain that it cannot be far from the middle of the eighth century A.D. Tradition says that the present site was pointed out to Vanarāja by a shepherd named Anhila as most auspicious for the founding of a new capital, and that Vanarāja, therefore, named his capital after the shepherd. Whether the tradition is true we cannot say, for similar traditions are told about many cities.

Anahilapaṭṭaṇa was the capital of Gujarat under the rule of the Chāvotakas, Solankis, Vāghelas and the Muhammadans. The city grew in importance immediately after its foundation; ruler after ruler in the Hindu period embellished it and contributed to its grandeur by erecting temples, palaces, *viḥāras*, lakes and gardens. Unfortunately Muhammadan vandalism has wiped out the traces of most of these. Vanarāja is known to have built there a *chaitya* of Pañchāsara Pārśwanātha and temples of Muleśwara and Tripureswara; ⁴⁷ no trace of them now remains. Similar is the case of Durlabha lake excavated by king Durlabha [*suc.* 1010 A.D.].

In the case of Queen's Well and Sahasraliṅga tank, imposing ruins still exist. Of these, the Queen's Well was built at the instance of Udayamatī, the consort of Bhīma I (*suc.* 1022), and had the reputation of being the largest, grandest and loveliest well in Gujarat; Merutuṅga goes as far as to say that this reservoir surpassed even the famous Sahasraliṅga tank.⁴⁸ The present ruins of the well show that its reputation was well-deserved.

The Sahasraliṅga tank was constructed by Siddhrāja Jayasimha. During its excavation the king was engaged in a long war with Malwa, so the work was entrusted to a committee of craftsmen and ministers who could finish the great work only by the timely gift of 3,00,000 by a merchant prince.⁴⁹ The lake derived its name from the numerous temples of Śiva placed on the steps round it. In the centre of it was an islet, upon which was erected a temple of Rudreśwara.⁵⁰ The temple has been now turned into a mosque. Besides this temple, there was also one of Kṛṣṇa.⁵¹ The beauty of this lotus-covered, swan-teaming lake was further enhanced by a towering snow-white column of victory, of which no traces are now left.⁵² To judge from the taunt of the Benares king to Jayasimha's ambassador at his court about the use of the tank water by the Anahilapaṭṭaṇa populace, though it was *nirmālya* of Śiva, the tank must have served the purpose of water supply for the citizens.

The author of *Kumārāpālacharita* says 'if you can measure the waters of the ocean, then may you attempt to count the number of souls in Paṭṭaṇa.' This is poetic exaggeration; but it goes to show that the city was very thickly populated. Muhammadan writers also agree in declaring that the city was very large. A survey of the ruins shows that the city

⁴⁷ *Pbc.*, pp. 23, 24.

⁴⁸ *Ibid.*, p. 78.

⁴⁹ *Ibid.*, p. 90.

⁵⁰ यस्यान्तर्गिरिशागारसीपिकाः प्रतिबिंबिताः । शोभन्ते निशि पातालव्यालमौलिमणिश्रियः ॥

⁵¹ स एष कासारशिरोऽवतंसः कंसमहर्षेः प्रतिमां विभर्ति ॥

⁵² यस्योच्चैः सरसरसीरे राजते रजतोऽङ्गलः । किर्तिस्तंभो नभोगंगाप्रवाहोऽवतरीकृतः ॥

} नगरवर्णनं
in
कीर्तिकौमुदी

must have been six miles in length and two in breadth (a fact which confirms the truth of the *Kumārapāḍacharita* statement that it was eighteen miles in circuit); we may therefore safely conclude that the population must have been at least half a million, if not considerably more.

And no wonder; for the city was a great emporium of trade. *Kumārapāḍacharita* informs us that there were as many as 84 marts in the city, each one being separately assigned to a different commodity. The export and import duties amounted to 1,00,000 *taṅkas* [Rs. 5,000] every day. Many Muhammadan merchants were domiciled there; and they were, says *Idri*, honourably received by the king and his ministers. They enjoyed, he goes on to observe, protection and security. Since even foreigners apprehended no danger to person or property, we may conclude that the police arrangements were also satisfactory.

The city was surrounded by strong fortifications and contained many palaces and temples of exquisite workmanship. There were also pleasure gardens which were freely used by citizens.⁵³

Under the later Solanki rulers the city became a centre of Jain activities. The numerous Jain images to be found among the ruins make it clear that the Jain temples were once very numerous in the city. Late in his life *Kumārapāla* himself became a convert to Jainism. Most of his ministers and those of his successors professed the same faith, and *Hemachandra*, the celebrated Jain grammarian and lexicographer, resided in *Kumārapāla*'s court as his spiritual guide. All these factors naturally contributed to the remarkable prosperity of Jainism.

Mahmud of Ghazni was the first Moslem invader to attack and plunder the city. On his way to *Somanātha* (*Elliot* informs us), he suddenly fell upon the city, and king *Bhīma*, unprepared to meet him, abandoned it to the invader, who sacked and plundered it.⁵⁴ But no sooner had the Muhammadans returned to the Indus than *Bhīmadeva* reoccupied his capital and began to restore it. Under this prince and his two successors, the city not only regained its lost wealth, but attained its greatest splendour.

In 1178 *Mu'izzu-d-dīn* of Ghazni attacked the city; but *Bhīmadeva II*, who had just ascended the throne, inflicted a crushing defeat on him. The goddess of victory deserted him however, in 1195 when he had to face *Qutl-u-din*, a general of *Mahmud Ghorī*. The Gujarat army was defeated and *Anahilapattana* was again sacked by the Muhammadans. The invaders, however, could only temporarily retain the capital, for *Bhīmadeva* soon recaptured it, chasing the enemy to *Ajmer* which he besieged for a time. To avenge himself for this defeat and disaster, *Qutl-u-Din* again invaded Gujarat in 1197. This time he defeated the Gujarat army and again captured the capital. As he had to return soon to Delhi, *Bhīmadeva* could reoccupy his capital.⁵⁵

The city, however, was destined to enjoy peace only for a century, for during the reign of *Karnadeva II*, it was attacked by *Ulugh Khan*, brother of *Ala-ud-din Khilji*. He captured the capital and sacked the whole country. *Karnadeva* fled to *Rāmdeo Rao* of *Deogiri* and all his wealth fell into the enemy's hands. The Imperial Governor appointed from Delhi destroyed all temples, confiscated their property, and used the temple material for the erection of mosques. Throughout the fourteenth century the city continued to be the capital of Gujarat under the Muhammadans; it was only in 1411 that it was abandoned in favour of *Ahmadabad*.⁵⁶

Being thus exposed to the systematic, continuous and zealous vandalism of the resident Moslem governors, for a full century and more the city now retains little of its former grandeur; even traces of its former glory are few.

⁵³ *साखा सरसि सौरभ्यं लीलोद्यानादुपाहरन् । कीर्तिकौमुदी*

⁵⁴ *Ind. Ant.*, Vol. VI, p. 185 ff.

⁵⁵ *Ant. N. G.*, p. 51 ff.

⁵⁶ *Ep. Ind.*, Vol. I, p. 22 ff.

3. Ānandapura.

About the identity of Ānandapura there exists a great difference of opinion. According to Dr. Fleet the ancient Ānandapura is modern Ānand, 25 miles south-east of Kaira; according to Dr. Burgess, it is the Ānandapura of Kathiawad, situated about fifty miles north-west of Wālā, and according to Stevenson, Vivien de Saint-Marten, Dr. Buhler and Dr. Bhandarkar it is the modern Wadnagar in northern Gujarat.

The last mentioned view appears to be the correct one. Wadnagar has, of course, no phonetic resemblance to Ānandapura as the remaining two places have; but there exists a time-honoured tradition which attests a change having occurred more than once in the name of the city. We are told that it was called Chamatkārapura in Kṛta Yuga, Ānartapura in Trētā Yuga, Ānandapura in Dvāpāra Yuga, and Vṛdhanagara in Kali Yuga.

The truth of this tradition, so far as it relates to the names Ānandapura and Ānartapura, is fully borne out by inscriptional evidence. For a *praśasti* belonging to the reign of Kumārapāla, which is incised on a stone slab near the Sāmēlā tank at Wadnagar, distinctly refers to the city by the name Ānandapura, which it proceeds to derive in a fanciful manner: cf. धर्मोऽत्रैव चतुर्भुजैः कलिनाम्बुः परिस्पन्दते । तेनानन्दपुरेति यस्य विष्णुर्नामान्तरं कारितम् । verse 20 [*Ep. Ind.*, Vol. I, p. 299]. It is thus clear that during the twelfth century the modern Wadnagar was known by the name Ānandapura. The fact again that the above *praśasti* refers at least in three places to the settlement of the Nāgara Brāhmaṇas at Ānandapura is quite in keeping with the tradition current among the Nāgara Brāhmaṇas that Wadnagar was their ancient home.

It is thus clear that modern Wadnagar was known by the name Ānandapura in the twelfth century. The statement of the tradition that it was also once known by the name Ānartapura is also confirmed by inscriptional evidence. For Nārāyaṇamitra, who is the grantee both in the grant of Dharasena IV (dated 330 G.E.) and in the grant of Kharagraha II (dated 337 G.E.) is described by the first grant as hailing from Ānartapura and by the second as belonging to the Chāturvedin community of Ānandapura. It is therefore clear that during the first half of the seventh century modern Wadnagar was known by both the names Ānandapura and Ānartapura, as the tradition says. Of these two names, Ānartapura which occurs in the Dharasena II grant dated Gupta era 270 is the older name, based perhaps upon the name of the province in which it was situated; while Ānandapura seems to be, as is clear from the Wadnagar *praśasti* quoted above, a later adaptation of the same name, to give it the meaning of the city of joy. In this connection it is significant to note that all later inscriptions, e.g., the grant of Śilāditya II, 352 G.E., of Kharagraha II, 337 G.E., of Śilāditya VI, G.E. 447, give the name as Ānandapura; while it is only the earlier ones, which give the earlier name, Ānartapura.

The town is mentioned by Hiuen Tsiang⁵⁷, and the details he gives about its situation help us much in the task of its identification. He says 'From this (Valabhi) going north-west 700 li or so, we come to 'O-nan-to-pu-lo (Ānandapura). This country is about 2,000 li in circuit, the capital about 20. The population is dense, the establishment rich. There is no chief ruler but it is an appanage of Malwa. . . .

From this statement it is clear that Ānandapura was 140 miles from Valabhi, and that is precisely the distance of Wadnagar from Wālā; whereas Ānandapura of Kathiawad is only 50 miles from Wālā. It is true that the direction mentioned favours the claim of Ānandapura of Kathiawad; for it is to the north-west, whereas Wadnagar is to the north-east of Wālā. But mistakes of direction are not uncommon with Hiuen Tsiang. Thus, after describing

⁵⁷ *Beal*, Vol. II, p. 263.

his journey to Katch, he observes 'From this going north 1,000 li or so, we come to Fa-la-pi (Valabhi).⁵⁸' Now Valabhi is 1,000 li or 140 miles to the south and not to the north of Katch. Here Hiuen Tsiang gives us accurate distance, but commits a mistake of direction. The same might be the case with Ānandapura.

Then again, in the days of Hiuen Tsiang both Katch and Ānandapura were under Malwa rule. If by Ānandapura we understand the town in Kathiawad, this would appear very improbable. Ānandapura is only 50 miles from Valabhi, and from the dimensions of the kingdom given by Hiuen Tsiang, it would appear that the extent of the Ānandapura province must have come well within thirty miles of Valabhi. Now in the time of Dhruva-bhaṭṭa, Valabhi was a powerful principality; even the chief of Junagad owed allegiance to the Valabhi ruler. Besides, the grant of Druvasena II dated 316 G.E. shows that in about 640 A.D., the Valabhi dominion extended much beyond modern Ānandapura right up to Kālāpāka or modern Kalwad. On the other hand, if by Ānandapura we understand Wadnagar, this difficulty does not arise. It is 140 miles distant from Valabhi, and it is in the fitness of things that the Malwa king who held Katch should also have held Wadnagar, situated on the highway from Malwa to Katch.

Nor does the reference to the death of the son of Dhruvasena by the Jain Kalpa Sūtra writer residing in Ānandapura support Burgess' inference that it must be situated fairly near Valabhi, since an author residing there refers incidentally to Dhruvasena's bereavement. A Jain author residing in Wadnagar may well refer to the incident. For, according to the testimony of the Chinese traveller, Dhruvasena was a liberal ruler, who every year distributed lavish charity to all types of Bhikshus who used to come to Valabhi from even the distant corners of India. His fame then must have travelled much beyond Wadnagar, which after all was only 150 miles from Valabhi.

From the inscriptional references to the city, it is clear that Ānandapura was a famous centre of learning and Brahmanism.⁵⁹ Neither Ānandapura in Kathiawad nor Ānanda in Kaira are known to have ever possessed this reputation. Wadnagar, on the other hand, is famous as a centre and home of the Nāgara Brāhmaṇas. Abul Fazl notes in his *Ain-i-Akbari* that Wadnagar is a large and ancient city, chiefly inhabited by Brāhmaṇas. The Ānandapura *praśasti* found on a tank stone at Wadnagar, besides proving that modern Wadnagar was called Ānandapura in the days of Kumārapāla, shows that long before its date the place was famous as a centre of learned Brāhmaṇas. Ānandapura of the fifth and sixth centuries, described as a home of 'traividya' and 'chāturvediya' Brāhmaṇas, must be modern Wadnagar and no other place.

Nor does the circumstance that villages in Kaira district are assigned to Brāhmaṇas residing in Ānandapura support the claim of modern Ānanda. Ānandapura was only 70 miles from Khetāka; the villages were in Khetāka *vishaya*, so their distance from Ānandapura may have been considerably less. A Brāhmaṇa at Ānandapura even in old days could well manage properties situated in a village about thirty or forty miles distant. Besides, it is well known that it is the Government's convenience rather than the convenience of the donees, which determines the selection of the villages to be granted. Thus a Dantivarman

⁵⁸ *Beal*, Vol. II, p. 260.

⁵⁹ Compare for instance:—

आनन्दपुरविनिर्गतखेदकनिवासिने...त्रैविद्याय...विष्णुमित्राय.—Dharasena II Grant.

आनन्दपुरविनिर्गतवलमिवास्तव्याय त्रैविद्याय.—Śilāditya II Grant.

आनन्दपुरविनिर्गतखेदकवास्तव्याय आनन्दपुरचातुर्विद्या.—Kharagraha II Grant.

grant of Śaka 789⁶⁰ records the grant of a village in Gujarat to a *saṅgha* at Kāmpilya in Farukhabad district in U.P. ! Besides, it was impossible for the Valabhi rulers to assign villages in Wadnagar district, for the simple reason that it was in the Malwa dominion. In the majority of cases, moreover, though hailing from Wadnagar, the donees were domiciled at Kaira or Valabhi, so the difficulty of the distance would not have confronted them. The claim of modern Ānanda, then, based upon its propinquity to the villages granted, does not stand.

The history of the city from the sixth to the sixteenth century is already referred to in the above controversy of identification; only a few facts remain to be stated. The city being chiefly a colony of Brāhmanas, possessed no political significance. It does not seem to have ever been the seat of an independent chiefship; for it was even without ramparts till the days of Kumārapāla.⁶¹ Being a Brāhmaṇa colony, it is natural to infer that it must once have possessed numerous temples. Abul Fazl's statement that it contained three thousand pagodas may be an exaggeration; but it supports our inference. If, after the Muhammadan rule of 300 years, it had so many temples, in the days of its full glory it must have been a veritable city of temples.

A legend is quoted by Forbes about the foundation of this city. Kaneksen, a prince of the Ikshvāku race, is said to have abandoned his native country Kānsāla in 144 A.D. and founded Ānandapura, wresting the territory from a Parmār chief. As we can trace the history of the city to the sixth century, the legend may be true as regards the date of foundation; but whether there was such a king as Kaneksen and whether he founded the city are matters which require confirmation before they can be accepted.

4. & 5. Āsāpallī (including Kārṇavatī).

Modern Ahmadabad occupies the sites of old Āsāpallī and Kārṇavatī. Āsāpallī, which is the same as Yessaval of Muhammadan writers, is now a village just near Ahmadabad known as Asāwal. It was the head-quarters of a Bhilla principality in the time of king Kārṇa [1064-1094 A.D.], who led a successful expedition against it. After its conquest and in consequence of an omen from a local goddess Kochharva [who, to judge from the name, does not seem to be Aryan], Kārṇa built her a temple along with temples to Jayantīdevī and Kārṇeśvara Mahādeva. In the same vicinity he founded a new city, named Kārṇavatī after himself. The city is now probably merged in modern Ahmadabad⁶².

The new city soon became a centre of Jain worship. A temple of Arishtanemi was erected. The famous Jain priest Devasūri was residing and preaching here; for Kumudachandra had to go to Kārṇavatī when he wanted to see Devasūri. It was to Kārṇavatī again that Devachandrāchārya repaired for the education of Hemachandra, when he had managed to prevail upon the parents of Hemachandra to permit their son's becoming a Jain Bhikṣū.⁶³

According to Mr. Manidra Dey, the Rājanagara of the Jains is the same as Kārṇavatī or modern Ahmadabad.⁶⁴ This is probable, for besides being, as shown above, a centre of Jainism, it was for a time at least the place of residence of king Kārṇa.⁶⁵

Ahmad Shāh I was much enchanted by the climate and situation of Yessawal. He therefore shifted his capital to it and founded in its vicinity a new city named after himself. So has arisen modern Ahmadabad⁶².

⁶⁰ *Ep. Ind.*, Vol. VI, p. 286.

⁶¹ माभूतस्य तथापि तीव्रतपसो बाधेति भक्त्या नृपः ।

वर्षं विप्रपुराभिरक्षणकृते निर्मोविद्यानास सः । आनन्दपुरप्रशस्ति—*Ep. Ind.*, I, p. 300.

⁶² *Ant. N. G.*, 'Ahmadabad.'

⁶³ *G.D.A.*, I.

⁶⁴ *B. G.*, I, 1, p. 170.

⁶⁵ *Pbc.*, p. 80.

6. Uppalaheta.

Uppalaheta was the headquarters of a 'pathaka' or what would now be called a sub-division in the eighth century. Cf. श्रीखट्वाहारे उप्पलहेटवधके (Śilāditya VI grant of 447 G.E.).

As it is stated to be in Kaira district, it must be the same as modern Upletā in Thasra Taluka, 35 miles due east of Kaira. Modern Upletā then has once seen better days; for as the headquarter of a 'pathaka' (which included 200 or 300 villages) it must have been a fair sized town. As the place is mentioned nowhere else, nothing more can be stated about it.

7. Kantāgrāma and Karmāntapura.

A forged grant of Dhruvasena II⁶⁶ mentions one Kantāgrāma; Surat plates of Dhruva III⁶⁷ [dated Śaka 789] refer to one Karmāntapura. But both these are the names of one and the same place, which is none other than the village Kattargam, two or three miles north-east of Surat.

Kattargam is the popular corruption of Kantaragāma, which in turn is the Prakṛtised spelling of Sanskrit Karmāntapura, *r* and *m* sounds being transferred for phonetic convenience. This identification is further supported by the statement कन्तारग्रामबोधदशविषयान्तःपाती नदीभरकण्ठः of the forged plate which is obviously modelled upon the statement कर्मन्तपुरप्रतिबन्धबोधशोचरग्रामशतान्तःपाती in the genuine plate. Both statements obviously refer to one and the same place. If Karmāntapura is thus Kantāgrāma, it follows from philological logic that the modern Kattargam village is the same as ancient Karmāntapura.

There are other considerations also which support this identification. Nandiaraka village in the Kantāgrāma district was bounded on the west by the sea; this shows that the district was like modern Ratnagiri a coastal one. Then again Pārāhanaka village of the genuine plate was immediately to the south of Mottaka or modern Motā (five miles to the north of Bardoli). Karmāntapura then must be in a coastal district not far from Bardoli. Both these conditions are satisfied by modern Kattargam.

Modern Kattargam then must have been a fair sized city in the ninth century. For, it was the headquarter of a big district of 1,600 villages and Yaśodhara observes नगरमद्वयतग्राममध्ये व्यवहारस्थानम्⁶⁸. Its prosperity however declined, possibly because the headquarter of the district was shifted elsewhere; it probably was only a fair-sized town, if not merely a big village during the fourteenth century, hence the forged grant which seems to belong to this century calls it a 'grāma' instead of 'pura'.

8. Karpāṭavāṇijya.

This place is mentioned as the headquarter of a territorial sub-division of 84 villages in the Kāpadwanj grant of Akālavarsha Subhatuṅga dated 867 A.D.⁶⁹ About the identity of this Karpāṭavāṇijya with Kāpadwanj, where the plates were found, there can be no doubt; phonetic changes explain themselves; modern Kāpadwanj contains some houses as old as 800 years; near the walls of the city there is the site of a still older town.

The importance of Karpāṭavāṇijya, though only a taluka town in the ninth century, lay in its being on the trade route from Central India to the coast. In the Solanki period the town was transformed into a fort by Siddharāja Jayasimha, who also constructed a tank⁷⁰ to supply drinking water to the troops and townsmen. Being a fort on the southern frontier of the Solanki dominions, it must have been in the twelfth and thirteenth centuries a place of great importance.

⁶⁶ *Ind. Ant.*, Vol. X, p. 284.

⁶⁷ *Ind. Ant.*, Vol. XII, p. 179.

⁶⁸ *Com. on Kama Sūtra*, 1.4.2.

⁶⁹ *Ep. In.*, vol. I, p. 55.

⁷⁰ *Kaira Gazetteer*.

9. Kālāpaka.

Kālāpaka is but once casually referred to in inscriptions and not at all in literature. From the copperplate grant of Dhruvasenā II, dated 316 G.E., we learn that it was the headquarter of a 'pathaka' or a modern sub-division in Kāthiawad during the seventh century. According to Dr. Bhagwanlal Indraji this Kālāpaka is the same as modern Kālāwad, a village of 2,500 population, 60 miles north-east of Porbandar; and the suggestion appears probable. For there is no other place in Kathiawad with which we can identify Kālāpaka, and the phonetic change too is not inexplicable. The change of Sanskrit *p* into Prakrit *v* is well known, the principle of 'dissimilation' accounts for the change of the last 'ka' into 'da.' According to the local legend, it was here that a Vāl Rājā married a Kanthi girl, thus forming the tribe of Vāl-kāthis.⁷¹

10. Kāpikā.

Ancient Kāpikā is the same as the modern town Kāvī in Bharoch District, situated not far from the gulf of Cambay. In the modern name the determinant suffix 'kā' is dropped (a procedure not unknown even in early times as will be presently seen) and 'p' is changed to 'v' as is so often the case. There is also strong geographical evidence to support the identification. Inscriptions state that it was situated in Bharukachcha vishaya; modern Kāvī is situated in Bharoch District. Villages Kemajju, Sihugrāma, Jambhā, Ruhaṇāda and Jadrāna, which are stated to be near Kāpikā, are in the vicinity of modern Kāvī as well; for modern Kimoj, Shigam, Jamadi, Ruhnād and Jatrāna are the respective counterparts of the ancient names.⁷²

From the statement यथा मया कापिकान्तर्वर्तिभूते कोटिपुरे in the grant of Govinda III it would appear that Kāpikā was a territorial sub-division next in extent to 'vishaya', which is referred to in the previous part of the plate. It was probably then the headquarters of a 'pathaka,' and hence a fair sized town in the ninth century. At that early time it was famous as a 'mahāsthāna' or holy place; for the Cambay plates of Govinda IV call it a 'mahāsthāna'. Cf. लाटदेशखेटकमंडलान्तर्गतकाविकामहास्थानविनिर्गतय ईहव मान्य-खेटे वास्तव्याय काविकामहास्थाननिकटवर्ती. During the ninth century then Kāpikā was a Brāhmaṇic 'tirtha', famous for the learning of its Brāhmaṇas; its fame as a centre of Jainism probably dates from the time of Kumārāpāla.

The Naosari plates of Jayabhaṭṭa⁷³ are issued from a camp at Kāvya-vatāra. This Kāvya-vatāra is the same as ancient Kāpikā; the suffix *ka* or *kā* was always regarded as optional; [cf. the two spellings Godraha and Godrahaka of modern Godhra]; 'p' was changed 'v' and the honorific suffix अवतार was added. The addition of this suffix was a common phenomenon; compare for instance स्तंभनकपुरवतारभीषावनाथदेव

सत्यपुरवतारश्रीमहावीरदेव in the Gīrnār inscription of Vik. Sam. 1288. Kāvya-vatāra then is the same as Kāpikā.

11. Kāsahrada.

In the Baroda plates of Dhruvarāja issued from Sarvamangalasattā near Khetaka, Kāsahrada is mentioned as the headquarter of a 'deśa' or territorial sub-division. In the Kapadwanj plates of Akālavarsha Śubhatuṅga the same place is referred to as Kāsadrāha. In the latter plate we read अस्तु वः संविदितं यथा...भीखेटक हर्षपुरकासद्रह एतदर्थोऽयम्...भीहर्षपुरार्थाऽयमशान्तःपाति कर्षट्वाणिज्यचतुरशीतिकाबद्धो व्याघ्रासमागमः; and from the manner in which Khetaka or Kaira, Harshapura or Harsol, Karpātavāṇijya or Kapadwanja are mentioned, it is clear that Kāsadrāha too must have been not far away from these towns. Dr. Bhagwanlal Indraji's suggestion, then, that Kāsadrāha is the same as modern Kāsandra, 25 miles south of Ahmadabad, appears acceptable; for Kāsandra

⁷¹ Kathiawad Gaz.⁷² Ind. Ant., vol. V, p. 145.⁷³ Ind. Ant., vol. XIII, p. 77.

is only 15, 28, 30 miles distant from Kaira or Khetaka, Kapadwanj or Karpātavāṇijya and Harshapura or Harsol respectively.

Merutuṅga informs us that when Muñja, the suppositons son of Simhadantabhaṭa, expelled Sindhala, the real son, from his ancestral possessions in Malwa, the latter came and established himself in Kāsadrāha. As Tilaipa, the Kārṇāṭaka king who put Muñja to death, died in 997 A.D., we may conclude that the village of Kāsandra was the capital of a petty principality by the middle of the tenth century. Whether the successors of Sindhala were ruling there and if so how long, we do not know. It would appear that even in the days of its greatest glory, Kāsandra must have been only a pretty town. It was situated too near Kaira to become an important city or the headquarter of a vishaya.

12. Koṭipura.

A Kāvī grant of Govinda III dated Śaka 749 mentions a Koṭipura situated in the Kāvīkā district. From the statement of the inscription कापिकान्तर्वर्तिभूते कोटिपुरे भगवन्तिगमये...यूयनिनामा मामो हतः, it appears that this Koṭipura had a temple of the sun; it must, therefore, be the same as modern Kotipura, about 25 miles north of Bharoch, which also, besides being situated near Kāvī, possesses a temple of the sun called Jayāditya.

In the Mahābhārata list of 'tirthas' is mentioned a Koṭi-tirtha, but whether that Koṭipura is the same as this is doubtful, as the epic gives us no clue either to the locality or to the deity of the place. So we cannot say whether our Koṭipura is as old as the third century B.C. Nor does the statement in Kāmasūtra अभीर हि कोटिराजं परभवनगतं भ्रातृप्रयुक्तो रजको जयान⁷⁴ enable us to conclude that our Koṭipura is the same as Koṭṭa in the above passage. It is true that the Abhiras at the time of Vātsyāyana had penetrated as far to the south as Nasik, and that an Abhir principality flourished on the Western coast in its vicinity; for Nasik cave No. 15 contains the statement राज्ञो मादरीपुत्रस्य शिवस्तानीरपुत्रस्य अभीरस्य ईश्वरसेनस्य संवत्सरे. It is also true that while commenting on the above quoted passage from Kāma Sūtra, Yashodhara observes गुजराते कोट्टे नाम स्थानम्! Nevertheless our Koṭipura, though situated in modern Gujarat, is not the same as कोटपुर, though it also was situated in गुजरात as Yashodhara observes. For गुजरात of Yashodhara denotes, as we have already shown, south-western Rajputana; and कोट्ट, therefore, is clearly modern Kotah situate in that province. The earlier history of our Koṭipura, if it possessed any, is lost in obscurity.

13. Khetaka.

Ancient Khetaka, situated on the Vetravati, is the same as modern Kaira, standing on the Vātrak. The identification is so obvious as to need no explanation; the view referred to by Mr. Dey⁷⁵ that Kachcha is the ancient name of modern Kaira is altogether untenable. It is true that Hiuen Tsiang spells Khetaka as Kechha, but a foreigner's spelling is hardly a safe guide in such matters. The place is called Khetaka in the ninth century inscriptions; nor can it be said that the name was changed subsequent to the visit of the Chinese traveller. For in two grants of Dharasena II, which being dated 252 G.E., and 270 G.E.,⁷⁶ are 50 years earlier than the time of Hiuen Tsiang, the place is called Khetaka and not Kachcha. The grant of Dharasena IV, dated 332 G.E.,⁷⁷ is almost contemporary with Hiuen Tsiang, and it also spells the name as Khetaka. As most of the places mentioned

⁷⁴ Kama Sutra, 1-5.⁷⁵ G.D.A.I., Khetaka.⁷⁶ Ind. Ant., vol. XV, p. 187.⁷⁷ Ind. Ant., vol. XV, p. 331.

in Khetaka District (e.g., Asilāpallikā=modern Aslali, Vattasomālikā=modern Vantavalli, Viśwapalli=modern Vansol, Karpataṭavāṇijya=modern Kapadvanj, etc.) are to be found in Kaira District, we have to reject the theory that Khetaka referred to in the Valabhi grants might have been another Kaira situated in the peninsula of Kathiawar. No such place is known to have existed in Kathiawad, and as Valabhi rule extended on the continent of India right up to Godhra, it was possible for Valabhi kings to assign villages in Kaira district.

Khetaka is usually referred to as the headquarter of an Āhāra or district. Sometimes⁷⁸ it is mentioned as the headquarter of a 'maṇḍala' or group of districts; and no wonder, for Khetaka was really a very big district. Hiuen Tsiang says that it was 3,000 li or 600 miles in circuit; the district may well have extended, as Cunningham says,⁷⁹ from the bank of the Sābarmati on the west to the great bend of the Mahi on the north-east and to Baroda in the south. Being the headquarter of so big a division, Khetaka must have been an important city; during Valabhi rule it was probably the headquarters of their continental possessions. With the fall of the Valabhis, it passed into the hands of the Rāshtrakūṭas, when too it was the headquarters of a 'maṇḍala'.⁷⁸

About a hundred years after the fall of the Rāshtrakūṭas in about 975 A.D., the city was captured by the Solankis. Karna I (1064-1094) is known to have annexed territories as far to the south as Ahmadabad; his successor, Siddharāja, extended the sway of his dominions much beyond Dabhoi, which was his frontier fortress. Khetaka then must have belonged to the Solanki empire after about 1000 A.D.

According to the *Purāṇas*, Chakravatī is the old name of Khetaka. Its king is said to have been defeated by the Pāṇḍavas.⁸⁰

14 Girinagara.

Originally the name of the city of Junagad (=Yavanagada), Girinagara or Girnar has now become the name of the hill adjacent to it. The city was originally so named because it was by the side of a beautiful hill, called sometimes Ujjayanta and sometimes Raivataka; that the two names designate the same hill, is clearly shown by statements in the Junagad Inscription of Skandagupta⁸¹ and in *Kirtikaumudī*.⁸²

Since ancient times Girinagara has been a very famous place; and no wonder, for it was at once a 'tirtha,' a capital, a hill station, a fort and a place of fair. Hence it was that Aśoka found it a very suitable place for the wide publication of his rock edicts.

To Hindus, Jains and Buddhists alike Girinagara is a 'tirtha.' Brahmanism since very early times regarded the place as exceptionally holy; for even the great epic says⁸³ :—

उज्जयन्तश्च शिखरी क्षिप्रं सिद्धिकरो महान् ॥
तत्र देवर्षिर्वीरेण नारदेनानुकीर्तितः ।
पुराणः श्रूयते श्लोकः तं निबोध युधिष्ठिर ॥
पुण्ये गिरी सुराश्रेषु मृगपक्षिनिवेविते ।
उज्जयन्ते स्म तप्तांगे नाकपृष्ठे महीयते ॥

⁷⁸ *Ep. Ind.*, VII, 28.

⁷⁹ *A.G.I.*, 413.

⁸⁰ *Kaira Gazetteer*.

⁸¹ इमाश्च या रैवतकादिनिर्गताः पलाशिनीयं सिकताविलासिनीः ।

समुद्रकान्ताभिरुच्यन्तीषिताः पुनः पतिं शास्त्रयथोचितं ययुः ॥

अवेक्ष्य वर्षागप्रजं महोद्भवं महोद्भरुज्यता मियेषुना ॥

⁸² कथांचिरादृच्छ्य तमीशमायं मायजसौ रैवतकं जगाम ॥

तमुज्जयन्तापरसंज्ञमद्रिम् ।

⁸³ *Mbh.*, III, 88, 25 ff.

Why precisely the place was considered so holy, the epic does not state. The *Skandapurāṇa*, however, informs us⁸⁴ that the sanctity of the place is due to Śaṅkara having practised severe penance there in times gone by. When at the end of his austerities he went back to Kailāsa, he left behind him on the hill his garment; hence the place is called 'vastrā-patha'. This story is not referred to in the *Mahābhārata* and may, therefore, be late. The association of Kṛṣṇa with the place may possibly be the original cause of its becoming a 'tirtha.' In this connection the foot-print of Garuḍa, still pointed out to the pious pilgrim, is significant.

The Jains also regard the hill as a holy place. Their 22nd 'Tirthankara' Arishtanemi or Neminātha who is said to have been a cousin of Śrī Kṛṣṇa is believed to have died here. Hence the Digambara sect considers the place as particularly holy.

With the publication of the Aśokan edicts, the place became sacred to the Buddhists as well. Several Buddhist caves are existing even at present.

The hill was also resorted to as a hill-station since very early times. This is clear from the following passage in the *Mahābhārata* :—

तौ विहृत्य यथाकामं प्रसासे कृष्णपांडवौ । महीधरं रैवतकं वासायैवामिजगमतुः ।
पूर्वमेव तु कृष्णस्य वचसा तं महीधरम् । पुरुषा मंड्याचकुचउपजहुश्च भोजनम् ॥⁸⁵
ततः कतिपयाहस्य तस्मिन्नैवतके गिरौ । वृष्ण्यन्धकानामभवदुत्सवो नृपसत्तम ॥
प्रासादै रत्नचित्रैश्च गिरेस्तस्य समन्ततः । स देशः शोभितो राजन्कल्पवृक्षैश्च सर्वशः ॥
वादित्राणि च तत्रान्ये वादकाःसमवाद्यन् । ननुतुर्नर्तकाश्चान्ये जगुर्गेयानि गायकाः ॥
एते परिवृताः स्त्रीभिर्गन्धर्वैश्च पृथक् पृथक् । तमुत्सवं रैवतके शोभयांचक्रिरे नृप ॥⁸⁶

So it would appear that in early times the hill was used as a hill-station and resorted to by fashionable people for joyous purposes. The description of the improvements made at Girnar by Tejahpāla given in *Kirtikaumudī* also confirms our inference.

With its hill-fort dominating the surrounding rich plains of Saurāshṭra, Girinagara was an ideal place for the capital. And there is ample evidence to show that it has been its capital since very early times. From the statement अशोकस्य मौर्यस्य कृते यवनराजेन नृपाप्येन अधिष्टाय and especially from the word अधिष्टाय in it, it appears that in the days of Aśoka it was the seat of his Kathiawad Viceroy. The reference to Chandragupta's viceroy being unfortunately fragmentary, we cannot positively assert that in the time of Chandragupta also, the capital was the same; but overwhelming chances are in favour of Girinagar. During Kshatrapa rule the capital was again at Girinagara; for the famous Rudradāman inscription of the year 72 states इहाधिष्ठाने पौरजनापदजनानुमहार्ये पार्थिवेन कृत्स्नानां आनर्त-सौराष्ट्रपां पालने नियुक्तेन. When Isvaradatta Ābhira conquered Ujjayini and expelled the Khatrapas from their capital, Girinagara probably became the capital of the Western Kshatrapas. From the Junagad inscription of Skandagupta, it is evident that when Saurāshṭra was annexed to the Gupta dominions, the Imperial Viceroy was stationed at this very place. In face of this inscriptional evidence, the statement of the tradition that viceroys of the Guptas and after them of the Valabhis were residing at Wāmanasthali must be rejected; Hiuen Tsiang also says that the capital was situated at the foot of the mount Yen-chen-ta (=Ujjayanta). It was therefore Girinagara and not Wāmanasthali.

Bhaṭṭāraka, the founder of the Valabhi dynasty, shifted his capital from Girinagara to Valabhi, leaving behind him a viceroy to look after his affairs there. At the fall of Valabhi, the viceroy became independent and founded what is known as the Chudāsāmā dynasty.

⁸⁴ Chap. 30.

⁸⁵ *Mbh.*, I, 218.

⁸⁶ *Mbh.*, I, 219.

One of the early kings of the dynasty, Rāo Gāriyo, was at war with Mūlarāja who besieged his capital; but all the efforts of Mūlarāja to reduce the fort were unavailing and he had to withdraw. In the ninth century, however, the Chūḡāsāmās shifted their capital to Vāmanasthali.

Let us now turn to the important sites at the place. The splendid temple of Neminātha on the hill was built in the twelfth century by Sajjana, the first Kathiawad viceroy of Siddharāja Jayasinha (1094-1143 A.D.). The construction of the temple is said to have required a sum equal to three years' revenues of Kathiawad. The flight of stairs to the hill was the work of Ambaka, the son of Udayana, the minister of Kumārapāla (1144-1174). Mortally wounded in battle, the dying minister requested his sons to carry out his plan of constructing, *inter alia*, a flight of stairs at Girnar; the dutiful sons duly executed the work, as the inscription shows.

" The most important thing worth seeing in ancient Girinagara no longer exists; and but for two inscriptions we would never have even known its existence. For more than a thousand years there was situated near Girinagara a big tank of water constructed for agricultural purposes. The valley of the Raivataka mountain near Girinagara was converted into a reservoir by the construction of a dam as early as the fourth century B.C. by Pushyagupta, the Vaiśya governor of Chandragupta; conduits from this were made during the reign of Aśoka by his Yavana Governor Tushāspa. These beneficial works constructed under Mauryan patronage lasted for more than four centuries; but a powerful flood in December 150 A.D. [Mārgaśīrsha Vād I Śāka 72] broke the dam 'converting the lake into a huge desert.' Suvishākhā, the Pahlava governor of the Western Kshatrapas, immediately rebuilt the dam.⁸⁷ The dam continued to function till August 455 A.D. when a powerful downpour of rain again shattered it.⁸⁸ In the summer following, a new dam was again built by Parnadatta, the viceroy of the Guptas. When this dam was destroyed we do not know; it must have lasted at least for two centuries. With the transfer of the capital to Valabhi, the importance of Girinagara must have declined; the Valabhi kings probably did not care to incur the expense necessary for the reconstruction of a dam in a place which was no longer their capital.

The dam was 300 yards in length, each of the remaining sides of the lake being about one mile.

15. Godrahaka.

In the copperplate grant of Śilāditya V ⁸⁹ (dated 441 G.E.) Godrahaka is referred to as the place of encampment from which the king issued his grant. This Godrahaka is the same as modern Godhrā, the capital of the Pancha Mahals District. 'Ka' being a determinant suffix was dropped (cf. Kāvī from Kāpikā); and Godraha naturally developed into Godhrā. Dr. Bühler has pointed out how 'द्रह' has been used in the Vākpatī plates in the sense of a lake, in expressions like नगरद्रह 'a lake for elephants.' Etymologically, then, Godrahaka would mean a place which possesses a lake for cows. Modern Godhra possesses a large tank.

Dr. Bühler however doubts whether Godrahaka, referred to in the above Valabhi plate, is the same as modern Godhra. He is not certain that the Valabhi empire in 760 A.D. extended so far to the east as to include Godhra, and therefore suggests the possibility of another

⁸⁷ Rudradāman Inscr., Śāka 72.

⁸⁸ *Ind. Ant.*, vol. X, p. 16.

⁸⁹ Skandagupta Inscr., 136, G.E.

Godhrā existing in Kathiawad. But no Godhrā is known to exist in Kathiawad, and the doubt as to whether the Valabhi dominion extended so far a few years before its fall is entirely dispelled by the grant of Śilāditya VI, which shows that in 447 G.E. or 766 A.D. the Valabhi empire extended to Ānandapura or Wadnagar. If Śilāditya VI could hold Wadnagar, there is nothing improbable in Śilāditya V holding Godhrā.

Being fairly distant from Anahilapattana, the capital of the Chāvotakas and the Solankis, Godhra seems to have become, some time after the fall of Valabhi, a seat of a petty local dynasty, professing allegiance when necessary to the Anahilapattana or Dhara house. Tejahpāla, the minister of Kumārapāla, was betrayed by a King of Godraha at a critical time in his operations against the King of Bharoch.

अथ गोद्रहलटदेशनाथी मरुनाथैर्निर्भूतं निबद्धसन्धी ।

विधुरे परिहृत्य तत्र मित्रद्वितयं तत्कृत्वादपेयस्तान् ॥⁹⁰

How long the local chiefs continued to rule, we do not know; but it cannot be for a long time. The Muhammadan invasion must have swept away this chiefship along with many others.

15a. Ghoghā.

The old name of the place is Gundigad. It was a port of some consequence under the Valabhis; but its influence declined with the fall of Valabhi, when it simply became a nursery of sailors. During the Muhammadan period, however, it developed into a great city with a large market.⁹⁰

16. Chandrāvati.

At the junction of the Banas and the Swalen, about 40 miles north-west of Sidhapur, is situated a small village, Chandrāvati. Though now hardly of any importance, the place was once a capital; for the Parmār chiefs of Abu, who were feudatories of the Solankis, were residing at this very Chandrāvati. The Parmar principality of which Chandrāvati was the capital was an important one; and its help was found to be of great value by the suzerain power. In his campaign against Arjorāja, Kumārapāla was put to much trouble owing to the defection of the Parmar chief; Bhimadeva II on the other hand could turn the scales against Qutb-u-Dīn, when he was assisted by his vassal Dharāvarsha of Chandrāvati.

The Parmar rule came to an end with the Muhammadan conquest of Gujarat in 1303, and Chandrāvati's importance naturally began to decrease. The city has suffered from Moslem vandalism; nothing but ruins now exist at the old site. The ruins are overgrown with jungle, and what was indicative therein of the city's former greatness has been already sold by the Gerwar chiefs. The extent of the ruins, now consisting of choked up wells and foundation, indicates, however, that it must have been a fair-sized town with a population of about 20,000.

17. Chāmpaner.

Champaner, 25 miles east of Baroda is an old place. It is said to have been founded by Champā during the time of Vanarāja⁹¹ (c. 775). The local chiefs continued to rule as Anahilapattana feudatories till the time of the Moslem conquest.

⁹⁰ *Kathewar Gaz.*

⁹¹ *Rāo Mālā*, p. 72.

About the subsequent history of Navasārikā, we do not know anything for certain; with the fall of the Gurjar Chālukyas, it must have passed into the hands of the Rāshtrakūṭas.

In the ninth century Naosari seems to have developed into a Jain centre. The Surat grant of Karka, dated Śaka 743, records the grant of certain properties to some Jain temples at Navasārikā.

Parsi immigration took place in the sixteenth century, so its account does not fall within the scheme of this thesis. It is true that a small Parsi colony had settled there as early as 1142 A.D.; but the main colony came about 1520 A.D., when the Parsis were driven out of Sanjan by Muhammadans.

28. Nāndipurī.

Nāndipurī is the same as modern Nandod, the capital of Rājpipla state in the Revākānthā Agency. It is about 30 miles north-east of Bharoch. The identification presents no philological difficulties; the change of Skt. 'r' into Pkt. 'd' is well-known; and the instances of Skt. 'pa' changing the preceding vowel into 'o', when disappearing, are numerous; cf. Māyōra from Māyāpurī, Baḍoda from Vaṭapadra, Bārdoli from Bhadrāpalli, etc.

Two of the six genuine grants of the Gurjar rulers are issued from Nandipurī; the rest are issued from various places of encampment. The former two open with the word नान्दीपुरीतः and on the strength of the analogy of the Valabhi plates (which when issued from the capital always begin with बलभितः), we may well conclude that Nāndipurī was the capital of the southern Gurjar kingdom [580 to 808 A.D.].

Dr. Bühler however thinks that Nāndipurī mentioned in those two plates is the old fort so named just outside the Jhadeshwer gate of Bharoch. This identification is for several reasons unacceptable. Since Nāndipurī fort was constructed for the defence of Bharoch and practically formed part of it, a grant issued therefrom would naturally commence with भरुकच्छतः rather than with नान्दीपुरीतः, for Bharukachchha was well known all over India, and its name would naturally have been preferred to that of an obscure fort forming part of its defences. Moreover, if the grants were really issued from this fort, the expression वासकात् would necessarily have followed Nāndipurī, for the fort could not have been, either the capital or the place of residence, but only a temporary place of encampment of the king. Nor is there anything improbable in the sway of the donor King Dadda II [c. 620—c. 650] extending upto Anklashwer, villages in which districts are assigned in those grants. For Dadda the second was a powerful chief and could afford successful protection to the Valabhi king against so mighty a monarch as Harshadeva of Kanoj. Cf. परमेश्वरश्रीहर्षदेवाभिभूतबलभितः परित्राणोपजातभ्रमरभ्रशुभाश्रयिभ्रमयशोधवलः | Kaira grant of Dadda II.¹⁰⁷

For the greater part of its existence, however, the Gurjara principality at Nāndipurī was only a feudatory, owing allegiance now to Chālukyas¹⁰⁸ and then to Rāshtrakūṭas, as the occasion required.

29. Pañchāsara.

Ancient Pañchāsara is the same as Pañchāsar, a fair-sized village in Wadhwan Prant situated on the boundary line between Gujarat and Cutch. There being a complete phonetic identity, there can be no doubt on this point; the possibility of Pañchāsara, the capital of the Chāvotaka principality, being another than this Pañchāsara is excluded by the statement of Merutuṅga that Pañchāsara was situated in Vardhamāna Āhāra.¹¹⁰

¹⁰⁷ *Ind. Ant.*, XIII, 82 ff.
¹⁰⁸ *B. G.*, I. I. p. 107.

¹⁰⁹ *Ind. Ant.*, XIII, 82.
¹¹⁰ *Pbc.*, p. 16.

According to one tradition Pañchāsara was the seat of the Chāvotaka principality, according to another it was Dvīpa or modern Diu. It is possible for both traditions to be true, for there may be two branches of the clan settled at these two places. Nevertheless, the Chāvotakas who eventually established themselves at Anahilapura seem to us to be previously established at Pañchāsara. Tradition asserts that previous to their establishment at Anahilapattana, the Chāvotakas were ruling for 71 years; were the place of their principality at Dvīpa, we shall have to suppose that they were established there as early as 675 A.D. This appears doubtful if their capital were Dvīpa; for Valabhi rule at this time extended much further to the west than Dvīpa, as Junagad was under their suzerainty. It is therefore doubtful whether it was possible for a Chap branch to establish itself at Dvīpa in 675 A.D., so far away from its original home in Mount Abu and hemmed in by a powerful empire. Pañchāsara on the other hand is much nearer to Bhinmal, where the main branch was ruling. Valabhi rule never extended so far to the north. It will be shown subsequently that the Chāps continued to hold Pañchāsara in spite of their defeat; the tradition, therefore, which says that Vanarāja was born at Pañchāsara, would confirm the theory of Pañchāsara rather than Dvīpa being the capital. And finally the Pañchāsara Pārswanātha temple built at Anahilapattana by Vanarāja¹¹¹ would remove all possible doubts in this matter; for the temple was so named because the image was brought from Pañchāsara, the old seat of settlement.

Ratnamālā says that Jayasekhara, the Chāvotaka king of Pañchāsara, was attacked in 752 Vik. Sam. by a Chālukya king of Kanoj. This tradition is obviously incorrect, so far as the name and place of the invader are concerned [for during the seventh century Pāla and not Chālukya kings were ruling at Kanoj]; but it seems pretty certain that Vanarāja's father was slain and that he was born a posthumous child in distressed circumstances. Legends assert that he was born in a forest and detected there by Śilagunasūri, a Jain priest who helped his mother to rear him.

The defeat of the Chāp clan was not decisive; it seems to have soon re-established itself at Pañchāsara; otherwise we cannot explain how the grant of Pulakośin Janāśraya [dated Vik. Sam. 784] should refer to a Chāvad kingdom at Pañchāsar. It appears that even after the foundation of Anahilapattana a branch of the family continued to rule there, of course, as feudatories. But with the fall of the main branch and the installation of the Solankis, the local branch also must have disappeared.

The town, even in the days of its highest glory, must have been but of moderate dimensions. It was only a feudatory capital and therefore could not have been a great city.

30. Prabhāsa.

Prabhāsa, better known as Somanāthapattana or Verāval, is perhaps one of the most ancient cities, not only in Gujarat, but in the whole of India. No purely historic evidence is available regarding its foundation, the earliest inscriptional reference to it being that of the Nasik Cave inscription No. 10 (which is repeated also in Karli Caves), wherein we are informed that Uśabhadāta, the son-in-law of Kshatrap Nahāpaṇa (whose date is now fixed at about 90 A.D.) had defrayed the marriage expenses of 8 Brāhmanas at Prabhāsa.¹¹² But Prabhāsa as a place of pilgrimage was well known all over India much earlier than the first century A.D.; for, even if we decide to leave out of consideration the references to it in the Purāṇas¹¹³ as of doubtful chronological value, there still remains the *Mahābhārata*

¹¹¹ *Pbc.*, pp. 23-24.

¹¹² प्रभासे पुण्यक्षेत्रे ब्राह्मणेभ्योऽष्टभार्यादाने

¹¹³ *E.g.*, *Karma Purāṇa*, Uttara Vibhāga, XXXV; *Agni Purāṇa*, chap. 109; *Rām.*, Kishkinda, XLIII-6, etc.

which refers to it in three different chapters of three distinct parvans.¹¹⁴ Now, as it is not possible to maintain that all these three references are later interpolations, we must conclude that long before 300 B.C. (which is the generally accepted date of the present *Mahābhārata* compilation), the fame of Prabhāsa as a place of pilgrimage had travelled all over India.

To trace the history of the town before the fourth century B.C., we have to rely, as in the case of Dwārakā, upon the doubtful evidence of tradition and legends. If agreeing with Mr. B. G. Tilak, we fix the date of the *Mahābhārata* war in the thirteenth century B.C., we must admit that in the fourth century B.C. Prabhāsa had a history of several centuries behind it. Prabhāsa, in fact, is intricately woven by tradition with the life of Śrī Krishna; he goes forward from Dwārakā to Prabhāsa to receive Arjuna, who had come there on pilgrimage; and there he spends a few days in his company. This again is the place where, at the instance of Śrī Krishna, the Yādavas assembled when they flew at one another's throats.¹¹⁵ And finally this was the place where Śrī Krishna was mortally wounded by a hunter, who mistook him for a deer.¹¹⁶

The next thing we have to do is to investigate the causes that contributed to the universally recognised holiness of the place in those early times. At present the place is known as a centre of Saivite worship; but was such the case in the earliest times?

In this connection General Cunningham observes:—'About 720 A.D. Krishna, the Pahlava ruler of the Peninsula, built the fort of Ellapur, the beauty of which according to inscriptions astonished the immortals. In it he placed the image of Śiva adorned with the crescent. Following this clue I incline to identify Ellapur with the famous city of Somanātha; which as the capital of the peninsula was known as Pattana. Now Ellapur through Elawar can easily become Veraval.'¹¹⁷

We must however differ from Cunningham and maintain that, long before 720 A.D., Somanātha was well-known as a centre of Saivite worship. What king Krishna did was to restore the temple and fortify the city. If Somanātha came to possess its Śiva shrine first in 720 A.D., how can we explain the Paurāṇic references to the Śiva temple at Prabhāsa? Compare for instance:—

तीर्थं चर्मपुत्री सिन्धुः सोमनाथः प्रभासकम् । *Agni P.*, chap. 109.

अन्यत्र तीर्थप्रसूतं सिद्धवासमुदाहृतम् ।

प्रभासमिति विख्यातं यत्रास्ते भगवान्भवः । *Kā.*, II chap. 35.

It is, therefore, clear that Somanātha was well known as a 'Sthāna' of Śiva during the third and fourth centuries A.D.; the possible inference from the absence of a single Valabhi grant to the temple (in spite of the fact that most of the Valabhi kings were Śaivites) that the temple did not exist during the Valabhi dynasty may be easily rebutted by the observation that a temple which has been systematically looted and plundered five times by Muhammadans can hardly be expected to preserve any remains of antiquity.

The Śiva worship at Somanātha, however, is not much older than the beginning of the Christian era; for it is not mentioned in the *Mahābhārata* which refers to it in detail three times. In the Tirthayātrā section of Vanaparvan every 'tirth' is followed by a brief description; when, however, Prabhāsa is mentioned, no reference is made to any Śiva temple. We are simply told

¹¹⁴ (i) समुद्रे पश्चिमे यानि तीर्थान्यायतनानि च । तानि सर्वाणि गत्वा स प्रभासमुपजग्मिवान् ।

(ii) सुराष्ट्रेष्वपि वक्ष्यामि पुण्यान्यायतनानि च ।...प्रभासं चोदधौ तीर्थं त्रिदशानां युधिष्ठिर ॥

तत्र पिंडारकं नाम तापसाचरितं शिषम् ।

(iii) जरास्य तं देशमुपाजगाम मुग्धस्तदानीं मुगलिषुहम् ।

स केदव यो गच्छेत् शयानं मुगासक्तो लुब्धकः सायकोन ।

जरासविभ्यश्च पादतले स्वरावान्...

¹¹⁵ ततः प्रभासे न्यवसन् यथोदितं यथागृहं । प्रभूतभक्ष्येयास्ते सहारा यादवास्तथा ॥

¹¹⁶ *Vide* No. 113.

¹¹⁷ *A. G.*, I. p. 319.

प्रभासं चोदधौ तीर्थं त्रिदशानां युधिष्ठिर ॥

If then there was no Śiva temple, why was it regarded in those early times as a holy place of pilgrimage is the next question. It is possible to see in the association of Śrī Krishna with the place a possible cause of its sanctity; but as no temple of Krishna is ever known to have existed at Prabhāsa, we must rule this suggestion out of consideration.

In our opinion the holiness of the place was originally due to its simply being an उदधौ तीर्थम् or a seaside place. Well-known is the tendency of our people of regarding a beautiful and attractive seaside place as a holy place. An analysis of the accounts of the place given in the Ādi and Mausala Parvans shows that at about 300 B.C. the place was regarded more as a seaside place of recreation, where jovial fairs were held, than as a holy 'tirtha.' Thus Ādi P., chap. 218, describes Prabhāsa as a holy but also as a lovely and attractive place¹¹⁸, where Krishna and Arjuna sportively spent their time¹¹⁹. Arjuna has come there on a pilgrimage, yet there is no reference made to any shrine visited or rites performed by him. It is therefore obvious that the place was regarded as holy simply owing to its propinquity to the sea. Hence it is described as an उदधौ तीर्थम्. Śrī Krishna's injunction to the Yādavas तीर्थयात्रा समुद्रे वः कार्येति पुरुषर्षभाः । (*Mau.*, 2-24) and their subsequent assemblage at Prabhāsa shows that in those early times pilgrimage to the ocean meant pilgrimage to Prabhāsa; this supports our theory that Prabhāsa was regarded as a 'tirtha' simply because of its propinquity to the ocean. There existed in early times neither a temple of Śiva nor a temple of Krishna. When exactly the temple of Śiva was founded we do not know, but it cannot be much later than the first century A.D.; for most of the Purāṇas refer to it. We have already explained why no grants to the temple are discovered in modern times.

With the establishment of Śiva worship the fortunes of the city rose rapidly. From the account of Ibn Asir¹²⁰ we know that every day thousands of pilgrims came to perform the worship and that 300 barbers were required to perform their 'Kshaura Karman.' Nor is this an exaggeration; for, the pilgrim tax levied at Bāhulōḍa alone on their frontier by Solanki kings used to yield a revenue of 72 lacs a year.¹²¹ Ibn Asir further informs us that 10,000 villages were assigned to the temple. The number is of course exaggerated; but in spite of the absence of a single copper plate to attest any such grant (the cause of which we have already explained), we can well believe that the villages assigned to the temple were numerous. For the neighbouring Valabhi dynasty followed Śaivism, and its liberality knew no bounds. The Solankis again were followers of the same faith; Mālarāja is said¹²² to have been visiting the place every week.

The wealth of the temple therefore vied with that of royalty; there was a chain of gold, 200 maunds in weight with golden bells attached to it, which was shaken at night, when a fresh party of Brāhmanas had to be roused from sleep for carrying on the worship. The dark chamber, in which the idol was kept suspended, was lit up by a chandelier of glistening gems. Mahmud's booty at the temple amounted to two million 'dinars.'

The wealth of the town was not solely due to the donations its temple received; the maritime commerce of the place must have contributed an important share. Alberuni says¹²³ that the reason why Somanātha became so famous was that it was a convenient station for ships plying between Sofala (in Zanzibar) and China. This statement is confirmed by Merutuṅga who narrates how Yogarāja, the grandson of Vanarāja, seized and plundered some storm-stayed ships at Prabhāsa. But the maritime activity of the place must have

¹¹⁸ प्रभासदेशसंप्राप्तं बीभत्सुमपराजितम् । सुपुण्यं रमणीयं च...

¹¹⁹ तौ विदुस्तत्र यथाकामं प्रभासे कृष्णपांडवौ ॥

¹²¹ *Pbc.*, p. 84.

¹²² *Pbc.*, p. 125.

¹²⁰ *B.G.I.*, I. p. 165 ff.

¹²³ *Sahau's tran.*, II. p. 109.

commenced much earlier than the eighth century A.D. For if we accept Dr. Bühler's opinion¹²⁴ that there was maritime intercourse between India and Mesopotamia in the eighth century B.C., we can well assume that Prabhāsa [which is already shown to be a very old town] may have been serving as a shipping station since that early time. For what port is more convenient for such purpose for ships trading between Basra and Bharoch?

Next we have to consider the question whether the city was ever the capital of Gujarat or Kathiawad. We have already shown that Girinagar was the capital of Saurāshtra from very early times to the sixth century, when it was shifted to Valabhi by Bhāṭṭāraka. Till the fall of Valabhi, Girinagara belonged to that Empire. Prabhāsa then could not have been till then the capital of Kathiawad; it might have been at most the capital of a petty local principality. Nor can we accept Ferishta's statement that at the time of the invasion of Somanātha, it was the capital of Gujarat, Nahrwala [Anahilapattana] being then only its frontier city. For tradition is unanimous in affirming that Anahilapattana was the capital of Gujarat under the Chāvotaka and Solanki dynasties. Elliot further informs us¹²⁵ that at the time of Mahmud's invasion, Bhīmadeva I, unprepared to meet him, abandoned his capital Anahilapattana and retreated to Cutch. As a matter of fact Somanātha did not then even form part of the Gurjara kingdom; the pilgrim tax on the Somanātha pilgrims levied at Bāhuloda shows that the peninsula did not form its part. It was only during the reign of Siddharāja Jayasinha that the peninsula was annexed to the Solanki empire, and even then the seat of the viceroy was not at Prabhāsa but at Girinagara. At the time of Mahmud's invasion Prabhāsa was the seat of some local chief; hence the suffix Pattana¹²⁶ attached to its name; hence also Ferishta's confusion.

Well known is the account of the destruction of the Śiva temple by Mahmud of Ghazni in 1024, but what is not equally well known is the bravery of the Hindu defence. The issue of the battle was hanging in the balance for three days; when a breach was effected in the ramparts, a street-to-street fight ensued; 50,000 Hindus had laid down their lives before the Idolbreaker could enter the temple.

The work of restoration was however undertaken within thirty years by king Kumārapāla, who appointed a 'pañchakūla' or committee under the presidency of his local governor, Gandabhāva Brhaspati, and entrusted the work to its supervision. The work was completed within two years, and at its completion the king came down to Pattana to pay his obeisance to the Lord.¹²⁷ The style of sculpture and architecture of the present battered seashore temple of Somanātha, which has been converted into a mosque, shows that it is the same as was built by Kumārapāla; for the style of construction is in complete agreement with that of other buildings of Kumārapāla.

Within 150 years of this restoration, the town again suffered from a Muhammadan invasion; for after the capture of Anahilapattana and Cambay, Alaf Khan passed on to Kathiawad and destroyed the temple of Somanātha about 1300 A.D. When Alaf Khan returned, the work of restoration was again undertaken under the patronage of Khengar IV [1279—1333 A.D.], the Chūdāshama king of Junagad, as his Girnar inscription clearly shows.¹²⁸ But the restored temple was not destined to endure long; for the town suffered from three more Moslem invasions; first from the invasion of Mozzafar in 1390, then from that of Mahmud Begada about 1490, and lastly from that of Mozzar II about 1530. It was the last invader who committed the sacrilege of converting the temple into a mosque.

¹²⁴ *Indian Palaeography*, p. 84.

¹²⁵ P. 98.

¹²⁶ पत्तनं यत्र राजधानी स्थिता com. on *Kāma Sūtra*, I. 4. 2.

¹²⁷ *Pbc.*, p. 130.

¹²⁸ श्रीमहासे सोमनाथप्रासादकृत ।

31. Bahādapura.

Udayana, the famous minister of Kumārapāla, had two sons, Bahāda and Ambaka. The father, being mortally wounded in battle, entrusted to his sons the task of carrying out his wish of repairing and constructing temples at several places in Gujarat. At the time of building, as the father had wished, the Neminātha temple at Śatruñjaya, the brothers also founded a town in the vicinity, named Bahādapur, after the elder one. No extant village in the surrounding region can be identified with the place. Dr. Bhagwānlāl Indrajī thinks that its site may be close to the ruins east of Paltana, where large quantities of conch shells and bangles are still to be found¹²⁹.

32. Bāhuloda.

Jayakesin, king of Karnataka, had a daughter named Miyanalladevi. She longed,—so goes the story,—for the hand of the Solanki king Karna [1064—1094], although he was very old, because she hoped successfully to use her queenly influence for abolishing the pilgrim tax levied at Bāhuloda on pilgrims to Prabhāsa. Forbes suggests¹³⁰ that this Bāhuloda must be the same as Bhāloda, a ford on the Narmadā river near its mouth, a little above Śuklatīrtha. This suggestion cannot be accepted; for in the time of Karna I, the Anahilapattana kingdom did not extend much to the south of Ahmadabad; it was king Karna himself who was first to capture Āśāpalli or Ahmadabad, and Śuklatīrtha and Bhāloda are more than 100 miles to the south of that city. Besides, as the pilgrim tax was on the pilgrims going from Anahilapattana and northern Gujarat to Prabhāsa, it is clear that this Bāhuloda must have been somewhere on the boundary between Northern Gujarat and Kathiawad; for pilgrims from Anahilapattana could hardly be expected to pass through Bhāloda near Suklatīrtha on their way to Prabhāsa. And yet we are told that when, after her marriage, Miyanalladevi proceeded from Anahilapattana to Prabhāsa, she had to pass through Bāhuloda¹³¹.

This Bāhuloda is most probably the village Bholada, about 20 miles south-west of Dholka. For it is on the boundary line above referred to; besides, it presents no philological difficulties in identification.

This village Bholada must have been an important town during the eleventh, twelfth and thirteenth centuries; for the annual pilgrim tax received there amounted to 72 lakhs¹³². The amount of the tax may be an exaggeration; but it is a good indication of the traffic of the place.

33. Bharukachchha.

Bharoch or Bhroach is a town of hoary antiquity; it was known as Bhṛgupura, Bhṛgukachchha and Bhṛgukshestra in ancient times; the port of Barugaza,¹³³ Barygaza¹³⁴ or Bargosa¹³⁵ of the Greek writers refers to the same place.

The importance of Bhṛgupura in ancient times was due to two causes; firstly, to its being a holy place, and secondly, to its being the port of export and import of the whole of northern India. Its sanctity as a 'tīrtha' is recognised in the Purāṇas; ¹³⁶ and no wonder; for here king Bali is said to have performed the famous sacrifice, in which he gave away his whole empire

¹²⁹ *BG.*, I. 1. p. 188.

¹³⁰ *Rās Māda*, p. 84.

¹³¹ *Pbc.*, p. 84.

¹³² *Periplus*.

¹³³ In *Ptolemy*.

¹³⁴ In the famous epitaph on the tomb of the Indian philosopher at Athens. 'Of Zarmanochegar, an Indian, a native of Bargōsa who immortalised himself according to the custom of his country' —*Strabo*, III, 119.

¹³⁵ *E.g.*, *Kūrma Purāṇa*, II, ch. 41. ततो गच्छेत् राजेन्द्र भृगुतीर्थमनुत्तमम् । यत्र देवो ब्रह्मः पूर्वं देवमाश्रयत्पुरा ॥

to Vishnu in the form of Vāmana. As early as the first century A.D., if not much earlier, it was a well-known 'tirtha'; for Usabhadāta is known to have constructed several tanks, wells, and rest houses at this place for the use of pious pilgrims.¹³⁶

But the fame, prosperity and wealth of ancient Bhrgupura were due almost entirely to its extensive maritime commerce. When precisely its maritime activity commenced, we do not definitely know; but it existed even in pre-historic times. The discovery of articles of exclusively Indian origin in the ruins of Babylon has made it absolutely certain that, as early as the third millennium before the Christian era, if not much earlier, India was carrying on extensive trade with Babylon; but as the Babylonian words for the Indian articles are of Tamil origin, it is clear that it was the Dravidian south rather than the Aryan north which was chiefly engaged in that trade. But the prosperity of the southern ports must have soon induced Bhrgupura to copy their example; we may therefore approximately assign the commencement of the maritime activity of Bhrgupura to the middle of the second millennium B.C.

And for this, there is ample evidence. Baudhāyana Smṛti, which is assigned by Buhler to the fifth century B.C., states that northerners [i.e., people of Gujarat, Kathiawad and Sindh,—for Baudhāyana himself was a southerner] being long accustomed to sea voyages are not to be condemned on that account.¹³⁷ Maritime activity in the Aryan north must then have existed long enough to be considered an established fact even by the orthodox Smṛtikāras. Then there is the evidence of the Buddhist *Jātakas*. The book belongs to the fifth century B.C., but the folk stories on which it is based must be much earlier. The conclusion of Dr. Buhler, based upon statements like these भरुकुच्छा पयातानं वणिजानं धनेसिनम् । नावाय विपणस्याय... (*Sūppāraka Jāt.*, IV, p. 140) तथा च भरुकुच्छ वणिजा नावाय सुवण्णभूमिं गच्छन्ति (*Sussandī Jāt.*, III, p. 188) that this maritime activity existed in the eighth century B.C., is indeed well-founded. If it was in full swing in the eighth century B.C., it must have commenced much earlier.

Bhrgupura was not a convenient port. How dangerous was the approach to and departure from it, is graphically described in the *Periplus*.¹³⁸ Nevertheless, by the beginning of the Christian era it had monopolised all the export and import trade of northern and central India. The *Periplus* informs us: 'From Ozone is brought down to Barugaza for the supply of the country and for the export to our own markets onyx stones, porcelain, fine muslin.'¹³⁸ But it was not Ujjayini alone, but the whole of the northern India, which was using this port for export trade; the importance of places like Kāpadwanj, Sānchi, Bhilsā and others was primarily due to their being on the trade route between Pātaliputra and Bharoch. In fact, there was no other port which could be conveniently used in those times by Pātaliputra, Varāṇasī, Kanouj and other northern cities. In the first century A.D. it had become such an important port that even Kabul was sending its merchandise to Bhrgupura for export. For the *Periplus* says 'At the same time there is brought to it from the upper country by way of Proclais for transmission to the coast Kallybourine, Patropapigie and Kabalitic spikenard, and another kind which reaches it by way of Skuthia.' Now what places are indicated by the first two names is not known, but the last points undoubtedly to the region round Kabul; for Ptolemy calls its inhabitants Kabolitai.¹³⁹

¹³⁶ भरुकुच्छे इत्यपरे गोवर्धने चतुःशालावसथप्रतिभयप्रदेन आरामतडागउत्थपानकरणे—Nasik cave No. 10.

¹³⁷ पंचथा विप्रतिपत्तिः दक्षिणतस्तथोत्तरतः ।...। अथोत्तरतः ऊर्णाविक्रयः सीधुपानं उभयतोऽस्त्रिर्व्यवहारः आशुधीयकं समुद्रसंयानं इति । इतरवितरस्मिन्कुर्वन्नुच्यति इतरवितरस्मिन् । तत्र देशप्राप्त्याप्येव स्यात् ।

¹³⁸ Translation in *Ind. Ant.*, Vol. VIII, p. 161.

¹³⁹ It would seem that the export trade of the Deccan also passed through this port. For the *Periplus* says 'From these marts, Paithana and Tagara, goods are transported on waggons to Barugaza, through difficult regions that have no roads worth calling such.'

How rich was this extensive trade may be inferred from the fact recorded by Pliny, that there was no year in which India did not drain the Roman Empire of a hundred million sesterces.¹⁴⁰

Being such a flourishing port, it is natural that Bhrgupura should have been the capital of a local kingdom.¹⁴¹ In this connection the epithet 'Paṭṭana' attached to it in the *Jātakas* is significant, for Yashodhara observes, as stated already, पत्तनं यत्र राजधानी स्थिता । This Bharukachchha kingdom probably comprised the territories between the Narmadā and the Mahī; for the Purāṇas always refer to it, when enumerating the names of countries, as भरुकुच्छाः समाहेयाः. Being a capital, it was a well fortified place, for its ramparts are referred to in a grant of Dadda II. When not the capital of an independent kingdom, it was the headquarter of the province. During Rāshtrakūṭa rule it was a capital. With the rise to power of the Solanki dynasty, the port passed into its possession. The Salunika Vihāra at Bharoch was built by Bahāda at the desire of his dying father Udayana.

The maritime activity of the place was in full swing in the second century, as is clear from the account of the port given by the *Periplus*; it continued unabated to the seventh century when Hiuen Tsiang visited it in the course of his Indian tour; for the observant pilgrim has noted that the riches of the town were entirely due to its extensive maritime trade.¹⁴² The trade probably declined considerably during the next two centuries owing to Arab piracy, which became rampant at that period.

34. Bhumillikā.

The dilapidated fort of Bhumli or Ghumli, situated in the Barada hill, 25 miles north-west of Porbunder, is the site of ancient Bhūmillikā. Once the capital of a fairly powerful principality, it is now nothing but a heap of ruins. 'All is now jungle where a multitude of human beings resided... Nothing remains as witness of its former glory save an insignificant temple near its western wall, the arch of a royal palace, and a large bathing reservoir.'¹⁴³

Bhūmillikā was the capital of the Mers for four centuries. The original home of the Mers was in the northern part of Kathiawad, where they ruled contemporaneously with the Valabhis; but on the fall of Valabhi, they extended their sway over southern Kathiawad and transferred their capital to Bhūmillikā, which with its natural defences must have appeared very suitable for their purpose.

Only two inscriptions refer to Bhūmillikā; one of them is fragmentary and the other is spurious. The former is dated 585 A.D., but supplies no information whatever about the place; the only information we obtain from it is that Bhūmillikā existed before the end of the ninth century A.D.

The Dhinkini copper-plate¹⁴⁴ is spurious, because there was no solar eclipse on Jyeshtha 30 Vik. SAM. 794, as the plate alleges. Nevertheless, from the statement in the plate that king Jaikadev was ruling at Bhūmillikā in Vik. SAM. 794 or 738 A.D., we may conclude that in the twelfth century (to which the forged grant seems to belong, to judge from its character), there existed a tradition of Bhūmillikā having been the Mer capital since very early times. We may therefore conclude that by the beginning of the ninth century Bhūmillikā was a capital.

In the tenth century, however, an Abir kingdom was founded at Junagad and, as a consequence, the fortunes of Bhūmillikā began to decline. The Jaitwas seem to have abandoned their capital Bhūmillikā and shifted their place of residence to Shrinagara, near

¹⁴⁰ Pliny, *Natural History*, XII, p. 18.

¹⁴¹ Ptolemy, p. 153.

¹⁴² *Beal*, II, p. 259; 'Their sole profit is from the sea.'

¹⁴³ *Ant. K.*, p. 184 ff.

¹⁴⁴ *Ind. Ant.*, XXI, 151.

Porbunder. Bhūmillikā, however, continued to be the principal fort and centre of defence of the principality till the year A.D. 1313, when it fell before a desperate siege by a Moslem army from Sindh.

According to a local legend narrated by General Jacob¹⁴⁵, the fall of Ghumli was due to a curse pronounced by Suān Kāsārin, a coppersmith's daughter, upon the ruling king for murdering her bridegroom-elect with a view to violate her chastity. She first threw herself on the protection of the local Brāhmaṇas, who gladly espoused her cause; no less than 125 of them performed self-immolation for her sake, but to no purpose. Nothing would soften the tyrant's heart, and finding no way of escape, the virgin bride uttered a fearful curse, that the city and its king would be destroyed, and she then escaped in flames, 'a victim of tyranny, love and superstition.' Soon after occurred the Sindh invasion, and the town, after a prolonged siege and desperate battle, fell.

This tradition seems to be not altogether imaginary. It is true that it assigns the Sindh invasion of 1313 to the eleventh century, but such mistakes of dates are common even to true traditions. The tradition seems to be true; firstly, because there still exists on a hill near Ghumli a temple dedicated to the heroine of the above legend, and secondly, because the fact that even after the withdrawal of the Muhammadan army, the Jaitwas did not attempt to rebuild the fort and restore the city, seems to show that they were influenced by the superstition about the curse of the dying virgin.

To judge from the extent of the ruins, Bhūmillikā was about a mile in length and half a mile in breadth; its population therefore might well have been about 15,000. The ground plan of the town resembles a widespread fan. The ramparts of the fort were strong and massive and were surrounded by a deep ditch.

35. Mangrol or Maṅgalapura Paṭṭana.

The port of Mangrol, situated a little below Navibunder in Kathiawad, is a very ancient place, widely famous even in the first century as a good port. For Monoglōsson, mentioned as a mart in Kathiawad or Syastrēnē by Ptolemy¹⁴⁶, is no other than this very port. It cannot be Mangalore on the Malabar Coast, for Ptolemy distinctly says that it is in Syastrēnē. Gohils were ruling here in the twelfth century as feudatories of the Solankis.

36. Mātri.

Mātri is referred to as the name and headquarter of a sub-division in the Sāmangad grant of Dantidurga;¹⁴⁷ and tradition, apparently based upon the verse

मातृभक्तिः प्रतिग्रामं ग्रामलक्ष्मणवृष्टये ।

ददेता भूप्रदानानि यस्य मात्रा प्रकाशिता ॥

in this grant asserts that the sub-division was so named, because in every village thereof a grant to Brāhmaṇas was made by the mother of king Dantidurga.

Mātri, here mentioned, is the same as modern Mātar Tāluka with its headquarter at Mātar, five miles south of Kaira. From the verse:—

महामहानदीरेवारोभोभिन्निविदारणम् ॥

लोका विलोक्यन्त्युच्चैः कृतं यज्जयकुनैः ॥

occurring in the above plate, it is clear that Dantidurga's sway extended even to the north of Kaira, so there is nothing improbable in Mātri of the plate being Mātar above referred to, especially as the new name is an obvious modification of the old one.

37. Mottaka.

Motā, five miles north of Bārdoli, is an ancient town; for it is the same as Mottaka, mentioned in the grant of Dhruva III, dated Śaka 789. The grant states that Mottaka was situated in the Karmāntapura district; and Motā, the modern counterpart of Mottaka, is

¹⁴⁵ *JRAS.*, V, p. 78.

¹⁴⁶ P. 38.

¹⁴⁷ *Ind. Ant.*, XI, 110 ff.

but 20 miles from Kattargam, the modern counterpart of Karmāntapura. Besides, the grant refers to the place as मोत्तकानिधानं ब्राह्मणस्थानं,¹⁴⁸ and modern Motā is even now famous as the home of Motālā Brāhmaṇas. There can be, therefore, no doubt about the identification.

There exists, as far as we know, no other references to the place earlier or later, inscrip-tional or literary; so no more information about the place is available.

38. Modhera.

The village Modhera, 18 miles south of Pāṭana, was in early times a fair-sized town; the brick remains and occasional fragments of sculptured stones that are scattered round the present hamlet justify this inference.

It was formerly a centre of solar worship. The present dilapidated temple of the sun was one of the most beautiful and splendid temples in Gujarat. From its style and structure the temple appears to belong to the eleventh century and the inscription dated विक्रम संवत् १०८३, on one of its stones confirms this view. But the temple must have been a centre of solar worship for a long time; otherwise the necessary funds for the erection of such a beautiful and grand temple would not have been forthcoming. Temples of the sun were common in ancient India as early as the fifth century. The famous Mandasor inscription of Bandhu-varman and Kumāragupta records for example the building of a sun-temple¹⁴⁹ at Daśapura in 529 A.D. Our Modhera solar worship may not perhaps be as old as the sixth century; but it must be much earlier than the eleventh.

There existed for about eight centuries near Modhera a very big reservoir of water, formed by a dam constructed across the Rūpen. The lake was named Karnasāgara, after Karṇa Solanki [1063-1094] who built it. The dam was strong enough to last for about 750 years, for it gave way only in 1814 A.D. The area covered by the lake was about 10 sq. miles.

Siddharāja Jayasinha converted the place into a fort during the twelfth century, thus enhancing the importance of the town.

39. Vaṭapadrapura.

Vaṭapadraka or Vaṭapadrapura is the ancient name of modern Baroda. The change of Vaṭapadra in Skt. into Vaḍodarā in Prakrit has many parallels, like Māyor, Dabhoi, Dholka, etc., which are already referred to under Nāndipurī.

Vaṭapadra was the name of several villages in Kathiawad and Gujarat in ancient times, but the one referred to in the Baroda plates of Karkarāja II [dated Śaka 734] is the modern Baroda itself. For the grant informs us that to the east of Vaṭapadra was Jambuvāvikā, which is the same as Jambuwada to the east of modern Baroda; to the west Aṅkoṭaka, which is the same as modern Akota, west of Baroda; to the north Vāghghachcha, which is the same as Vaghodia, north of Baroda.

During the ninth century, however, Baroda was only a village; for the grant of Karkarāja above mentioned confers the whole revenues of Vaṭapadra on the Brāhmaṇa donee. This would hardly have been the case, had the place been an important town like modern Baroda. Besides, the plate itself says that it was a village or ग्राम.

During the course of the next three centuries the village seems to have developed into a town; for Merutuṅga calls it a 'pura,' when he mentions it as one of the places where Kumārāpāla had stopped for a while, on his flight from Cambay to Bharoch when pursued by Siddharāja. Now as Baroda is situated just on this road, Vaṭapadrapura of Merutuṅga must be Baroda itself.

During the thirteenth century the town seems to have been a centre of trade; some merchants from it are known to have defrayed the expenses of a temple of Āditya at Paṭṭana during the reign of Kumārāpāla. The town, however, was not very important;

¹⁴⁸ *Ind. Ant.*, XI, 111 ff.

¹⁴⁹ श्रीगणेशाय नमः कारितं श्रीसरस्वते ।

had it been so, the Girnar inscription of 1222 A.D. would have mentioned it along with Anahilapattana, Dhavalakka, Stambhatirth and others.

According to tradition the place bore in ancient times the name Chandanāvati, which was subsequently changed to Varāvati.¹⁵⁰ There is no inscriptional or literary evidence to support the tradition. From the ninth century, at any rate, the name of the place was Vāṭapadra.

40. Vardhamāna.

Wadhwan, the headquarter of Wadhwan prant in northern Kathiawad, has a history of several centuries behind it. For it is the same as Vardhamāna, which is mentioned as the headquarters of a 'bhukti' or taluka, in the grant of Śilāditya IV, dated 403 G.E.¹⁵¹

In the eighth century, however, it was only a fair-sized village, being simply the headquarters of a taluka, as the absence of the epithet 'pura' after it would seem to indicate; but soon its importance increased. The Anahilapattana Chāvotakas, it would seem, had permitted the establishment of a branch of their family at Vardhamāna in feudatory relation to themselves; for in the Haddal copperplate a Chap king says of himself:—'तद्वसुधरादिदानं वर्धमानावस्थितेन समधिगतोऽयमहासब्देन महासामन्ताधिपतिः श्रीधरणीवराहेन...कृतम्'¹⁵²

In the beginning of the tenth century (for the above grant is dated Śaka 839), Vardhamāna had developed into a feudatory capital. It was probably at this time that it was transformed into a fort by the construction of strong ramparts.

With the rise of the Solankis at Anahilapattana, the Chāpa rule at Vardhamāna came to an end. Nevertheless the importance of the town did not diminish; for it now became a frontier fort of the Solanki Empire. It was a military camp where the army used to be mobilised and concentrated, when the Solankis had to take action against their southern neighbours. Merutuṅga informs us that when Siddharāja proceeded to subdue the Abhir king of Junagad, his army was encamped at Śrīvardhamānapura, whence it commenced its march southward,¹⁵³ along the new road across the peninsula specially constructed for military purposes by Siddharāja. [Before the construction of this road, the way to Sōmanātha from Anahilapura was along the coast via Valabhi, Ghoghā, Hastakavapra and Dwipa. Direct route across the peninsula was rendered difficult by the dense forests with which it was covered.] The construction of the new route resulted in the importance of Vardhamāna being considerably enhanced.

In ancient India Vardhamāna was a common name of towns, several of which were known by that name. But Vardhamāna, referred to in the two inscriptions above, is Vadhwan in Kathiawad. As the inscriptions state clearly that it was situated in Saurāshtra, this Vardhamāna can¹⁵⁴ be neither the Vardhamāna situated in Bihar,¹⁵⁵ nor the Vardhamānakoṭi in Dinaipur District (where Harshvardhana had encamped in 638 A.D.), nor the Vardhamāna situated apparently between Allahabad and Benaras,¹⁵⁶ nor the one situated in Malwa.¹⁵⁷

The town is named after Vardhamāna Svāmin, the 24th Jain Tirthaṅkara, who is said to have relieved it from the ravages of a cannibal Yaksha. The Jain Tirthaṅkara in question is a historic personality, but whether he flourished here is extremely doubtful. The legend only shows that the town was, in early times, a centre of Jainism; and we know that Merutuṅga, the famous Jain priest and author, was a native and inhabitant of this place. All his books, which are so valuable for reconstructing the ancient history of Gujarat, were composed at this place.

¹⁵⁰ Baroda Gaz. ¹ श्रीवर्धमानशुक्तिविनिर्गतलिखितं डवास्तव्याय.—JRAS., X, 335.

¹⁵² Ind. Ant., XII, 193.

¹⁵⁴ GDAI, I, under. वर्धमान

¹⁵⁶ कथासरित्सागर. 24, 25.

¹⁵³ Pbc., p. 95.

¹⁵⁵ JAS., Bengal, 1883.

¹⁵⁷ JAS., Bengal, 1883.

41. Valabhi.

Col. Tod was the first scholar to identify ancient Valabhi with modern Valā, 18 miles west by north of Bhāvnagar, and the capital of a third class chief in Kathiawad. In the local slang, the town is still called Valen; in documents two centuries earlier it is spelt as Valeh or Valhe, which is a corruption of Valahi of Jain and Valabhi of Sanskrit writers. It is true that modern Valā is not a port, while Alberuni's statement that the town was destroyed by a naval expedition from Sindh¹⁵⁸ shows that ancient Valabhi was a port; but this discrepancy does not make the above identification untenable; for the creek which once united Valabhi to the sea has since been choked up with silt.¹⁵⁹

Valabhi was founded by Bhaṭṭāraka, the Gupta general in Saurāshtra, who overthrew Parnadatta, the imperial viceroy, at Girinagara. At first Bhaṭṭāraka professed allegiance to the imperial house, but soon after the death of Skandagupta [c. 482] he became independent, transferred his capital to Valabhi, a new city which he had founded, leaving a Governor at Junagad to look after his affairs there.

Dr. Bhagwānlāl Indrajī observes: 'the ruins of Valabhi show few signs of greatness.' With due deference to the learned doctor, we must beg to differ from him. In the first place we cannot expect to find any imposing ruins at Valabhi, for it was destroyed about 770 A.D., while stone buildings were introduced in Gujarat only in the ninth century. A city built of mud and wood cannot be expected to preserve imposing traces of its greatness eleven centuries after its fall. Secondly, from Hiuen Tsiang we know that its circumference was six miles and that its population was numerous and wealthy. 'There are a hundred,' he says, 'whose wealth amounts to a million. The rarest merchandise from distant countries is found there in abundance.'¹⁶⁰

Valabhi then must have been a flourishing city of great importance. Nor was the dominion, of which it was the capital, as insignificant as Dr. Bhagwānlāl thought. There is undisputed inscriptional and historic evidence to prove that even in 760 A.D., the sway of Valabhi extended to Wadnager in the north,¹⁶¹ Godhra in the east¹⁶² and Junagad in the west.¹⁶³

Besides being capital and port, Valabhi was also a famous centre of Buddhist scholarship. Hiuen Tsiang attests the existence of one Buddhist 'vihāra' at a little distance from the town, but the copperplates show that there was also another located in the city itself. Hiuen Tsiang's statement that the former was founded by Sthiramati and Guṇamati is confirmed by a copperplate grant of Dharasena I, dated 269 G.E., which states that the monastery was founded by Sthiramati.¹⁶⁴ The city monastery, which is usually described as वलभिस्वतलनिविष्ट, was founded by Duddā who was a daughter of the sister of King Dharasena I¹⁶⁵, and who is therefore referred to as Queen Duddā in inscriptions.¹⁶⁶

These monasteries which were very liberally endowed by the reigning house¹⁶⁷ were centres of Buddhist learning. Sthiramati, the founder of the first Vihāra, was a deep and famous scholar; he had written several commentaries upon the works of his 'guru' Vasubandhu, which were well known in the days of Hiuen Tsiang.¹⁶⁸ His monastery had a splendid library of sacred books; a fragmentary grant of Guhasena I, dated 240 G.E., provides, *inter alia*, for the purpose of the purchase of holy books.¹⁶⁹

¹⁵⁸ Sachau's trav. I, p. 192.

¹⁵⁹ EGI., I, p. 79.

¹⁶⁰ Beal, II, p. 260.

¹⁶¹ Alina copper plates, Gupt. Vol., p. 171. ¹⁶² Śilāditya V, grant of, 441 G.E. Ind. Ant., X, p. 16.

¹⁶³ Beal, II, p. 7.

¹⁶⁴ मया वलभ्यामाचार्यमदन्तस्थिरमतिकारितश्रीबन्धुपात्रीयविहारे...

¹⁶⁵ स्वभागिनेयीपरमोपासिकादुहुकारितविहाराय—Dharasena grant, Ind. Ant., IV, p. 115.

¹⁶⁶ वलभिस्वतलनिविष्टदुहुकारितविहार—Dhruvasena II, grant of, 310 G.E.

¹⁶⁷ Dhruvasena II, grant of, 310; Guhasena, grant of, 240 G.E.; Dharasena I, grant of, 269 G.E.

Dadda II, grant of, 417 G.E., &c., &c.

¹⁶⁸ Beal II, p. 260 ff.

¹⁶⁹ सद्धर्मस्य पुस्तकोपचयार्थम्.

The Valabhi kings were patrons of learning. They valued science just as they revered religion.¹⁷⁰ Like ascetics, scholars also flocked to their court. Valabhi had become during their dynasty as famous a centre of Buddhist learning and scholarship as Nālanda. For It-Sing tells us that in his time (671-695 A.D.) Nālanda and Valabhi were the only two places in India, which deserved comparison with the famous centres of learning in China. Advanced students, instructed by their teachers and instructing others, used to pass two or three years at these centres. Eminent and accomplished men also used to assemble in crowds 'to discuss possible and impossible doctrines.' We may here mention that Bhartihari, the author of *Bhāṭīkāvya*, flourished in this city under the patronage of Shri Dharasena IV.¹⁷¹

The city was a fortified place; the gates of ramparts are referred to in one inscription.¹⁷² There was ample open space outside the ramparts where, the army could be encamped and fairs held. Some of the space was reserved for gardens and orchards, which answered the needs both of recreation and religion. An inscription of Guhasena I, dated 240 A.D., records the grant of several gardens in the city to the Vihāra founded by Duddā.

Valabhi rulers were quite catholic in their charity; hence all sects flourished in the capital. Hiuen Tsiang records that there were temples of Jains and several hundreds of the heretics. Valabhi must therefore have attracted in its days of glory several Brāhmaṇa immigrants, an inference which is supported by inscriptional evidence.¹⁷³

The prosperity of Valabhi lasted only for about three centuries. Several legends are told regarding the cause and manner of destruction of Valabhi; but being mutually inconsistent, they are of little historic value. The conjectures of early scholars, who assigned its destruction to Scythian or Baktrian invasions, have now to be rejected, as the city was existing in a flourishing condition about 640 A.D., when Hiuen Tsiang visited it. As the Valabhi copperplates bring the dynasty down to Śilāditya VII and to the year 766 A.D.,¹⁷⁴ the fall of Valabhi must have taken place during the reign of his successor Dhruvabhaṭṭa. The local tradition, which assigns the event to the year 523 A.D., as well as the *Prabandhachintamani* statement that it took place in 376 Vik. Sam.¹⁷⁵, must be summarily rejected.

The legend, which assigns the dilapidation of Valabhi to an earthquake, caused by the curse of an enraged Brāhmaṇa¹⁷⁶, will be acceptable only to those who believe in sudden supernatural interference in human affairs. The story told by Merutuṅga of Raika, a disaffected merchant prince of Valabhi, financing a Muhammadan invasion from Sindh, embodies a historic fact; for, it is confirmed by Alberuni.¹⁷⁷

At the instigation then of this Raika, who was somehow enraged with the Valabhi king, whether it was for taking forcibly the jewelled comb of his beloved daughter for the princess' use or for wishing to occupy the villa dearly bought by him, we need not stop to enquire. The Sindh ruler sent an expedition by sea. The naval detachment made a surprise night attack, in which the king was killed; the city was afterwards pillaged and destroyed. Now as Mansura, the capital of the Moslem king who sent the expedition, was not founded till about 750 A.D., and as the latest Valabhi copperplate is of the year 766, we may assign the fall of Valabhi to about 775 A.D.

The Arab historians admit that the victor could not impose his terms upon the vanquished; the Rājputānā tradition, which states that a branch of the local family continued to rule at Valabhi till its subjugation by Mūlārāja at the end of the tenth century appears to be based upon a historic fact.

¹⁷⁰ *Beal* II, p. 269.

¹⁷¹ काव्यमिदं रचितं मया बलभ्यां अधिपतेन नरेन्द्रपालितायाम् ।

¹⁷² विजयस्कन्दवाराहलक्ष्मिद्वारहोवातकात्—Śilāditya, grant of, 290 A.D.

¹⁷³ E.g., आनन्दपुरविनिर्गताय...बलभिवस्तन्याय—Grant of Śilāditya II, 352 A.D.

¹⁷⁴ Alina copperplates, Gupta Vol., p. 171;

¹⁷⁵ *Pbc.*, p. 176.

¹⁷⁶ *JRAS.*, XIII, p. 151,

¹⁷⁷ *Schau's trav.*, I, p. 193.

42. Vāmanasthali.

Vāmanasthali or modern Vantthali is about 8 miles south-west of Junagad. In a local 'raṇastambha' inscription the place is called Vāmanapura. The place is a very old one. The *Mahābhārata* refers to a Vāmana Tirtha¹⁷⁸ but gives no clue to its locality; but in all probability it is the same as our Vāmanasthali; for *Girnar Māhātmya* states that the central incident in Vāmana incarnation took place at this very place and that the city was founded by Vāmana himself. There is still a temple of Vāmana at the place. It thus appears almost certain that Vāmana tirtha of the *Mahābhārata* is the same as our Vāmanasthali.

According to a tradition which seems to be trustworthy Vāmanasthali was the capital of the Kathiawad Viceroy of the Guptas¹⁷⁹ during the fifth century. Nor is there any necessary clash between the tradition and the inscriptional evidence which, as we have seen already,¹⁸⁰ points out to Girinagara being the capital. For the distance between the two towns is only about 8 miles, both were situated in one and the same Paurāṇic locality; and it is just possible that the Gupta Viceroy may be shifting in the summer to Girnar hills from Vāmanasthali like our present Viceroy shifting to Simla from Delhi.

Parṇadaṭṭa the last local viceroy, says the tradition, was a weak ruler,—a statement which we can accept only if we regard the composer of the Junagad Skandhagupta inscription as a fulsome liar; but whether weak or strong he was overthrown by his General Bhaṭṭāraka who for a time continued to rule at Vāmanasthali as a Gupta feudatory. But soon after the death of Skandhagupta [c. 480] he declared independence, and shifted his capital to Valabhi, placing a governor at Vāmanasthali, to look after the administration of the province.

Vāmanasthali continued to be, throughout the Valabhi rule, a province of that dominion. Local governors had probably become hereditary chiefs, for Hiuen Tsiang speaks of a king of Saurāṣṭra residing at the foot of Ūrjayanta mountain but being a feudatory of the Valabhi house. A grant of Dhruvasena III dated 332 A.D. records the gift of Pedhabhadra village in Vāmanasthali district, thus proving that the district in question belonged to the Valabhi dominions. At the fall of Valabhi, the local viceroy became independent. He had no son and therefore appointed his son-in-law as successor. Thus was founded the Chūdāśamā dynasty at Junagad in the ninth century.

The local kings it appears were not favourably inclined to Śaivism, for we find that Mūlārāja attacked and captured the city and took its ruler Grahariṇi prisoner for molesting pilgrims to Prabhāsa. Grahariṇi promised to behave better and was reinstituted as a feudatory. But the Chūdāśamās, the Solankis found to be refractory feudatories; for Siddharāja Jayasimha had twice to undertake punitive expeditions to Vāmanasthali. The same was the experience of the Vaghelas; Viradhavala though married to the sister of the reigning brothers, could not induce them to pay the customary tribute. The sister's entreaties proved unavailing before the manly and independent spirit of her brothers. A fearful battle ensued in which both the brothers were slain. Nevertheless the victor could do nothing more than collecting his tribute; for we know that the Chūdāśamās continued to rule right up to the sixteenth century when their dominions were annexed by Daulatkhan Ghori.

43. Visnagar or Visalanagara.

This is a town of mediæval origin founded by Visaldeo. Whether he was the Vaghela prince or the head of the confederacy that drove the Muhammadans in 1146 is doubtful.

¹⁷⁸ *Chap.* III, p. 85.

¹⁷⁹ *Ind. Ant.*, II, 312.

¹⁸⁰ *Vide* back under 'Girinagara.'

44. Śatruñjaya.

Śatruñjaya, a famous centre of Jainism in Kathiawad, is situated on a hill about 35 miles south-west of Bhavnagar. There are at present two temples on the hill—one of Ādinātha and the other of Neminātha. Of these Ādinātha's temple is apparently the older, since it was repaired by Ambaka at the desire of his dying father Udayana, the minister of Kumārapāla; it must have been originally constructed many years earlier.

As regards the Neminātha or Pārśwanemi temple, it was built by Vastupāla, minister of Bhima. Someśwara's statement regarding this temple, viz.,

धर्माय निर्मापयतिस्म तस्मिन्मन्त्री धरित्रीमृति वस्तुपालः ।

श्रीनिमिपार्श्वप्रमुहर्षयुग्ममयुग्मनेत्राचलमृगचार ॥ *Ki Kau.* IX, 39,

is confirmed by the Girnar inscription of the year 1288 VIK. SAM. wherein we read तथा सचिवेभ्यस्तुपालेन स्वयंनिर्मापितशुभ्रयमहातीर्थवतारश्रीकृष्णदेव... Vastupāla is also said to have built a tank at the foot of the hill. Cf. सरःसरस्वसदृशं चकार [*कीर्तिकौमुदी* IX, 43.]

45. Śivabhāgapura.

Śivabhāgapura appears as the headquarter of a district in two inscriptions. In the Kapadwanj grant of Dhruvasena III dated c.E. 334 it is mentioned as a district as also in the Kharagraha II plates (dated 337). In the latter plates we read आनंदपुरविनिर्गताय खेटकवास्तव्याय शिवभागपुरविषये घृतालयभूमी पंगुलपल्लिकी ग्रामः इतः । From these two plates, therefore, we may conclude that (i) Śivabhāgapura was somewhere in the vicinity of Kapadwanj, and that (ii) it could not have been far away from Khetaka where the donee of the second grant was residing.

We are therefore inclined to think that Śivabhāgapura is the same as modern Śivarājapura, situated five miles east of Godhrā. It is about 35 miles from Kapadwanj and 50 from Kaira. Paṅgulapallikagrāma appears to be the modern village Pāllā in Thasra Taluka which is about 30 miles from Kaira where the donee was residing and 20 miles from Śivarājapura to which district it belonged. The change of 'bhāga' into 'rājā' in the body of name of the place is such as easily occurs in course of time.

46. Śrinagara.

Śrinagara near Porbunder is an ancient place. According to the tradition of Rajput bards it became the capital of the Jaitvas in the tenth century when they found it unsafe to reside at Bhūmillikā or Bhumli owing to the Ahir capital, Junagad, being too dangerously near it. Śrinagara they soon abandoned for Porbunder.

Ptolemy (p. 33) mentions Bardaxēma as a town in Syrastrēne or Saurāshtra which Yule identifies with Porbunder. But Dr. Burgess prefers Shrinagar, a much older place in the same district having near it a small village called Bardiya which may possibly be a reminiscence of the old name. If such is the case, Śrinagara may be as old as the first century B.C.

47. Śribhavana.

Veṇī and Rādhanpur plates of Govinda III, both of the Śaka year 789, refer to one city called Śribhavana. These inscriptions inform us almost in identical words that after the defeat of the Gūjara, Mālava and Māraśarva kings, Govinda III had encamped his army at Śribhavana during the rainy season before he undertook operations on the Tuṅgabhadra against the king of Karnātaka. This Śribhavana then must have been rather in Gujarat than in Karnātaka; for it is reasonable to suppose that after three arduous campaigns against three different kings, the army would naturally have preferred a stay at its home rather than somewhere in Karnātaka, an enemy country to go where would have entailed a march of several hundred miles. Śribhavana then must have been somewhere in Gujarat. The statement in

the plates नीरवा श्रीभवेने घनाघनघन्यासांबरं प्रावृषम् । तस्मादागतवान्समं निजवैलरातुंगभद्रातटम् ॥ gives us no clue to its situation, but Merutuṅga's statement that Siddharāja Jayasimha had encamped at Śribhavana on his way back from Malwa to Anahilapattana shows clearly that it must be somewhere on the way from Malwa to Gujarat. Dr. Bhagwanlal Indraji suggests that this Śribhavana might be modern Sarbhon about six miles east of Amoda in Bharoch district. There is no philological difficulty in this proposed identification; but some difficulty arises owing to there being another Sarbhon in Surat Taluka about five miles south of Bardoli. This latter Sarbhon however cannot be our Śribhavana, for it is too much to the south to be a convenient place of stoppage for Siddharāja on his return from Malwa to Anahilapattana. Even Sarbhon near Amoda is rather too much to the south; but we may well suppose that the king may have decided to visit Bharoch before his return to the capital.

From its description given by Merutuṅga, it would appear that Śribhavana was a city of considerable importance. It had several temples and public buildings which were illuminated on the arrival of the victorious monarch. In the eighth century also it must have been no small town, for it could conveniently accommodate and meet the needs of a victorious army of considerable numerical strength.

48. Śrīmāla.

N.B.—Being situated outside the boundary of Gujarat, Śrīmāla ought to have been excluded from this thesis, nevertheless as it was the capital of the only kingdom long known as the Gurjara kingdom, it was decided to include it.

Pi-lo-mo-lo was, according to Hiuen Tsiang, the capital of the Kieu-che-lo or Gurjar kingdom. Cunningham had proposed to identify it with Balmer, but it is now generally admitted that Pi-lo-mo-lo is Bhinmal, situated about 80 miles to the north of Anahilapattana and 40 miles west of Mount Abu.

According to Śrīmāla-Māhātmya in *Skanda Purāṇa*, the city has been changing its name every 'Yuga,' Śrīmāla, Ratanmāla, Pushpamāla and Bhinmāl being its names in Kṛta, Tretā, Dwāpara and Kali Yugas respectively. All these names may not perhaps have been in vogue; but Śrīmāla certainly was; for in about 16 inscriptions discovered at Bhinmāl, the town is referred to as Śrīmāla. Cf. यः पुरात्र महस्थाने श्रीमाले सुसमागतः

Śrīmāla Māhātmya tells a number of legends about the city, how it was founded by Yayāti, how Gautama practised severe penance there, how Laxmī remembered here her former birth, etc. We need not however stop to consider them; they are useful only in attesting to the antiquity of the place which, however, can be otherwise proved.

Śrīmāla was the capital of the main Gurjara principality ever since its establishment in Marwad. This event took place, as we have already seen, early in the sixth century; so it was then that the town was founded. At the time when Hiuen Tsiang visited it, it was in flourishing condition, its circuit was six miles, population dense and establishments rich and well supplied.

The prosperity of the town, however, increased as years rolled on. For, the Gurjara rulers of the place grew very powerful and their principality ranked fourth in India; so the town too must have increased in importance. Extensive fortifications were constructed and according to Uffet, the English traveller (who visited it in 1611), they enclosed a circuit of 36 miles.¹⁸¹ Within the enclosed wall were constructed several tanks which served the double purpose of facilitating defence and meeting the various needs of citizens. All these tanks are now stone-stripped and many of them are filled up. In fact only three remain, Brahma Sarovara, Karādā Lake and Jaikop tank. The town possesses an ancient temple of the sun called

¹⁸¹ Finch in Kerr's voyages quoted in *BG.*, 1-1, p. 449.

Jagatswāmin which is perhaps as old as the town itself. From the inscriptions at the place, it appears that a big festival was celebrated at the temple every Āśvina month: Cf. अभिनवासीयानामहोत्सवे . . . प्रतिवर्षे पंचोपचारपूजानिमित्तम् . . . (Inscr. No. 12).

Prosperity of Bhīmāl declined with the rise of the Solankis during the eleventh and twelfth centuries. Still the local dynasty continued to rule, perhaps as feudatories, to the end of the thirteenth century, for the Bhīmāla inscriptions take the dynasty right up to the end of that century. At about A.D. 1297 the dynasty was overthrown by Muhammadans and the importance of the town began to dwindle rapidly. For a while early in the fourteenth century, the place retained some importance as it was one of the chief towns in the kingdom of the Gongira Chowhans of Jhalor (Jābālipura); but even that principality soon succumbed to the Muhammadan pressure and Bhīmāl lost its importance for ever.

Śrīmāla has been from early times the home of Śrīmāli Brāhmaṇas. Māgha, himself a Śrīmāli Brāhmaṇa, was a native of this place and enjoyed the court's patronage. It was to Bhīmāl or Śrīmāla, that the messengers of King Bhoja repaired when they were sent out to bring Māgha. For in *Prabandhachintāmaṇi*, we read अथ श्रीभोजराजः श्रीमाघपंडितविद्वत्तां पुण्यवत्तां च सततमाकर्ण्य तद्दर्शनोत्सुकतया राजादेशैः सततं प्रेष्यमाणैः श्रीमालनगरादिमसमये समानीय सञ्चरन्तं . . . सत्कृत्य . . . तेन सह प्रियालापौधिरं कुर्वन् . . . सुखं सुखाप । The statement of *Prabandhachintāmaṇi* is further confirmed by *Prabhavakacharita* of Pradyumnaasūri in the 14th canto of which we read

अस्ति गुर्जरदेशोऽन्यसज्जराजन्यकुर्जरः । तत्र श्रीमालमित्यस्ति पुरं सुखमिव क्षितेः ।
तत्र . . . श्रीवर्मलाताख्यः राज्ञमर्ममिवाक्षमः । तस्य सुप्रभवेशोऽस्ति मन्त्री नितसंपाः किलः ॥
..... तस्य श्रीभोजभूपालबालमित्रं कवीश्वरः ।
श्री माघो नन्दनो ब्राह्मस्यन्वनः शीलचन्दनः ।

It is therefore clear that our Śrīmāla is the city where the poet Māgha flourished by the end of the tenth century.

49. Siddhapura.

Siddhapura, situated about 15 miles further up the Saraswati than Anahilapatṭana, has come to acquire its present name during the twelfth century. Before that century, the name of the place was Śrīsthala. For in an inscription of Mūlarāja¹⁸² we read चौलुक्यान्वयजः महाराजाधिराजः श्रीमूलराजः . . . समस्तराजपुरुषानवबोधयति । . . . अस्तु वः संविदितम् । यथा श्रीमदण हिलपाटकावस्थितैस्समाभिः सूर्यमहणपर्वणि श्रीस्थलके प्राचीसरस्वतीवारिणि स्नात्वा विद्वत्पतिं रुद्रमहालय- देवमभ्यर्च्य . . . । Here the mention of the famous Rudramahālaya temple makes it abundantly clear that Śrīsthala can be no other place than Siddhapura (which at present possesses the Rudramahālaya temple). The circumstance of the Saraswati taking a sudden turn to the east is also satisfied by Siddhapura; it is in fact considered peculiarly holy precisely on this account.

The city was given its present name in the twelfth century in honour of Siddharāja Jayasimha who completed the temple of Rudramahālaya left incomplete by Mūlarāja. The local Brāhmaṇas, who probably devised this name, must have taken peculiar pleasure in proposing it, for it was complimentary not only to Siddharāja but also to themselves; for Siddhapura also means 'the city of the perfected.'

Neither the *Mahābhārata*¹⁸³ nor *Agni Purāṇa*,¹⁸⁴ neither *Kūrma Purāṇa*¹⁸⁵ nor *Varāha Purāṇa*¹⁸⁶ make any mention of Śrīsthala as a 'tirtha.' Nevertheless at present the place is regarded as a very holy tirtha; Śrāddha offerings to maternal ancestors are enjoined to

¹⁸² *Ind. Ant.*, VI, p. 192.

¹⁸³ III, ch. 84, 85.

¹⁸⁴ Chap. 109.

¹⁸⁵ *Uttarabhāga*, chap. 35.

¹⁸⁶ Chap. 149.

be offered here as those to the paternal ancestors are enjoined to be offered at Gayā. Hence the place is often called 'mātṛ gayā.' For, the legend says that it was by bathing at the Alpasarovara of this tirtha and by using its water for the Śrāddha to his mother that Paraśurāma was purified from the sin of murdering his mother at the dictate of his infuriated father.¹⁸⁷ The Mātṛ Yajña is performed at Kapilāsrama, two miles west of the town where besides the Alpasarovara, there are two more holy lakes, viz., Jñanavāpikā and Bindusarovara.

The city rose to importance under Mūlarāja. Goaded perhaps by qualms of conscience for having murdered his maternal uncle, Mūlarāja passed most of his old age at Śrīsthala. By his royal patronage he induced several families of learned Brāhmaṇas in U. P. to come to and domicile in Śrīsthala. Audichyas, Gauḍas and Kanojas still ascribe their arrival in Gujarat to the royal invitation of Mūlarāja given to their ancestors.

The famous Rudramahālaya temple at Siddhapura was commenced during the reign of Mūlarāja; but owing to several reasons much progress was not made with the work. Siddharāja however took up the task and reconstructed the whole temple on a scale far surpassing that originally contemplated by Mūlarāja. To judge from the ruins, the temple covered an oblong of about 230 feet by 300; in the centre stood the temple, two or three stories high with a mandap of 500 square feet.

The temple has twice suffered from Muhammadan vandalism, once in 1297-8, at the hands of Ulugh Khan and again in 1415 at the hands of Ahmadshaha. At present only a few fragments remain, but to judge from the description of the temple in *Prabandhachintāmaṇi* it must have been, before the Muhammadan sacrilege, an edifice of exquisite beauty and magnificent grandeur.

Ptolemy mentions, among the towns east of the Indus, a town Asinda which Saint-Martin identifies with Siddhapur. This identification cannot be accepted, for Siddhapura itself, as shown already, is a modern name. Asinda bears hardly any resemblance to Śrīsthala, the ancient name of the town.

50. Simhapura.

Simhapura is the same as modern Sihor, 18 miles due south of Bhavnagar and 25 miles west of Hathāb. Simhapura, through Simhūr, has become Sihor, the preceding vowel being lengthened by way of compensation for the loss of the following nasal.

Simhapura was in ancient times a flourishing city of great importance. Burgess thinks¹⁸⁸ that it was the capital of the Sāh dynasty but there is no evidence, inscriptional or literary, to support this conjecture. Under such circumstances then a conclusion based apparently on the presence of the word Simha in the name of the town is likely to be misleading.

We must also observe that Simhapura mentioned in *Bṛhatsamhitā* as a city which suffers from a lunar eclipse in Amphora¹⁸⁹ is not the same as our Simhapura in Saurāshṭra. That Simhapur is the district so named which is situated on the north-western frontier of India adjacent to Kashmir.

Our Simhapura is certainly an ancient town; for it figures as an important town as early as the seventh century. For, there is a grant of Dharasena IV, dated 326 G.E., wherein we read सिंहपुरविनिर्गतः किकटपुत्रमामनिवासी सुराष्ट्रेषु कालावकपर्यन्तगतेः किकटपुत्रमामः¹⁹⁰ The usual way

¹⁸⁷ *Ind. Ant.*, XIII, p. 282 ff.

¹⁸⁸ *Ant. K.*, p. 15.

¹⁸⁹ Kern's translation, p. 34.

¹⁹⁰ *JBRAS.*, X, 79.

of the plates to refer to towns and villages is by mentioning the territorial division in which they were situated. The fact that Simhapura is mentioned by itself shows that it was then too well known to need any such reference.

How much older than the sixth century the city is we do not know. Among the several cities mentioned in *Ptolemy* or the *Periplus*, it does not bear resemblance to any, nor are there any inscriptional or literary references to it. So the exact antiquity of the city we cannot determine.

In the tenth century, the city became a colony of Audichya Brāhmanas who came to reside there at the invitation of Mūlarāja. Siddharāja Jayasimha is said to have assigned a hundred villages¹⁹¹ to this Audichya colony in the twelfth century.

The site of the old city is half a mile away from the modern village. In connection with the name of the place, it is interesting to note that as late as the middle of the last century, lions were numerous in the adjoining forest-clad hills; even now there are many panthers.

51. Sūmi.

Among the cities east of the Indus *Ptolemy* (p. 150 ff.) mentions one as Auxoamis or Axumis. Saint Marten identifies this with Sūmi, the capital of a Muhammadan chief, lying a little to the east of the Saraswati and 25 miles from the coast. Yule, however, thinks that Auxoamis is Ajmer, but this is doubtful, for the sequence of the cities mentioned leads us to think that the city in question should be not far from Astakapra and Theophile, both of which are situated in the peninsula. Ajmer besides is too much inland. Saint Marten's identification too is by no means convincing; we are inclined to think that modern Sūmi may not be so old. We are, however, unable to propose any identification for Auxoamis of Ptolemy. It was probably in Rājputana as it is stated to be to the east of the Indus and not in Gujarat.

52. Sūryapura.

A grant of Śilāditya V dated 441 C.E. mentions one Sūryapura as the head-quarter of a vishaya or district. Forbes names Sūryapura as one of the harbours of Anahilavād kingdom and thinks that it may be Surat.¹⁹² But this view has to be rejected. In the first place Surat is a modern town; we have already seen that Karmāntapura was the chief city in Surat district in ancient times. It is hardly possible for two cities situated two miles apart to flourish together. Secondly, we must remember that the Chāvotakas never possessed the Lāṭa provinces; it was as late as the time of Solanki Karṇa [1064—1094] that the territories upto modern Ahmedabad came under the Solanki sway. It is almost certain that the Solankis never possessed territories so much to the south as Śūrāt. For Godhra and Bharoch were independent chiefships even in the twelfth century when the Solanki power was at its height; how then is it possible to maintain that Sūryapura was Surat and was a port of the Anahilwad kingdom?

The Śilāditya grant above referred to was issued from Godhra; Sūryapura then must have been somewhere in the Panch Mahals or even further to the east. The grant says सूर्यपुरविषये बप्पोइनदीतहै बहुअवडक्रमानः. There is a village Bhaliawād in Dohad Taluka on a rivulet which is not named in the map. If this is our Bahuvataka, Sūryapura must be situated within a radius of about 40 miles from it. We are unable however to propose any identification as we can discover no village bearing a name resembling Sūryapura within that radius. Of course there is one Surpur in Bikaner State but as the dominion of the Valabhis never extended beyond Anandapura, it cannot be our Sūryapura.

¹⁹¹ *Pbc.*, p. 107.

¹⁹² *Rās Mālā*, I, p. 245.

53. Stambhatīrtha.

Stambhatīrtha is modern Khambayat situated on the gulf of Cambay. The name does not occur in the Pauranic lists of *tīrthas* nor is it mentioned by Greek writers. Mr. Dey's statement therefore that Gambhuta was the old name of the place, Stambhatīrtha being a name given in the Chāvotaka period may be true. But we do not know why the new appellation was selected to supercede the old one.

The earliest reference to Stambhatīrtha is perhaps that in the Kāvī grant of Rāshtrakūṭa Govinda III dated Saka 749¹⁹³ where the king of Stambhā is mentioned as one of those who were threatening King Dhruva. This Stambhā may most probably be our Stambhatīrtha. The local dynasty came to an end during the Solanki period and the town was annexed to the Anahilapaṭṭana kingdom. Though the town ceased to be a capital, its prosperity did not decrease. In fact it increased and no wonder, for Stambhatīrtha now became a natural outlet for the export and import trade of the mighty Gurjar dominion. The extensive trade of Anahilapaṭṭana, Agra and Delhi was all carried through this port; it was from here that Muhammadan pilgrims from the northern India used to go to Mecca. There were several marts in the city;¹⁹⁴ merchants in the city were very rich, it was one of the chief money markets of Gujarat.¹⁹⁵ Many Muhammadan merchants had also domiciled at this port.

Stambhatīrtha was also the naval port of the Solankis. Muhammadan chroniclers inform us that when the mother of Mahmud Ghori, who had embarked for Mecca from this port, was attacked by pirates, she was saved by the timely assistance of the naval squadron under Tejahpāla which was probably stationed at this very port.

Being such a rich and flourishing port, it is natural that it should have possessed all the amenities of ancient city life. Gardens and orchards were numerous, some being intended to serve the needs of divine worship, others being meant to answer the purpose of human recreation; there were also pleasure lakes, used as public baths.¹⁹⁶

It is natural that such a wealthy city should have been attracting many needy Brāhmanas. Vastupāla is said to have laid out a new suburb for them.¹⁹⁷ Somcśvara informs us that several new temples were built by Vastupāla and the fact is confirmed by the Girnar inscription already quoted.

With the Muhammadan annexation of Gujarat, the city's fortunes declined. After the fall of Anahilapaṭṭana Alaf Khan captured and plundered the city. An interesting fact may here be noted that at the time of this incident, Malik Kafur, who subsequently became so famous a general, was a slave in the household of a Muhammadan merchant at Stambhatīrtha. Alaf Khan sent him to Delhi where his fortune rapidly advanced.

54. Stambhanaka.

It was once believed by scholars that Stambhanaka was the same as Stambhatīrtha. This was natural; for philologically the identification is so tempting to make; and no other village or town is known to exist which bears the name of Stambhanaka. Nevertheless we must reject the identification, for Stambhatīrtha was situated

¹⁹³ *Ind. Ant.*, V, 119 ff.

¹⁹⁴ *Kīrti Kaumudī*, III, 8.

¹⁹⁵ स्तम्भतीर्थे मुद्राव्यापारान्व्यापृण्वति...तेजःपाले—*Girnar Inscr.* 1222 A.D.

¹⁹⁶ Cf. for example, अकल्पयदनेकानि देवेभ्यः काननानि यः। सरांसि राजहंसालीशालीन्ययमचीखनत। *Kīrti Kaumudī*, chap. III.

¹⁹⁷ भवार्णवतरी ब्रह्मपरी येन विनिर्मिते।

on the Mahi; whereas Stambhanaka was on the Shedhi.¹⁹⁸ Besides the Girnar inscription of 1288 VIK. SAM. mentions Stambhanaka as distinct from Stambhatirtha. Cf. श्रीमद्भागवतपुराण-पुरस्तम्भनकपुरस्तम्भतीर्थवर्णनवर्णनप्रमुखेषु नगरेषु...

Where this Stambhanaka was situated, no body has as yet been able to determine. We propose to identify it with the village of Sandhan situated about seven miles south-west of Kaira and a mile and half to the south of the Shedhi. Philologically the identification, though difficult is not improbable; the superfluous final 'kā' being dropped as usual, Stambhana easily developed into Sandhan. The village being only a mile and half from the Shedhi can well be said to be situated on it.

There is a tradition to the effect that the place was founded by Nāgārjuna. When Nāgārjuna found out the image of Pārśwanātha engulfed in Dwārakā at the time of its inundation, he is said to have removed it to the banks of the Shedhi at the site of old Stambhanaka. The legend goes on to narrate that Nāgārjuna possessed an elixir coveting which a Śālavāhana prince murdered him. But as the secret of the elixir perished with Nāgārjuna, its course was arrested; hence the place came to have the name Stambhanaka.¹⁹⁹

To us the legend appears as a later invention. There was a Jain shrine at the place in the twelfth century; for we know that Kumārapāla had appointed Malla, the famous Jain disputant, as its priest. An attempt therefore is made in this legend to claim high antiquity for the shrine which was the place of residence of so famous a personage as Malla and incidentally to explain and derive the name of the locality. It is however clear that unless strong historic evidence is adduced to support the Jain theory that Stambhanaka is named after the idol of Stambhana Pārśwanātha, we cannot accept it as probable.

55. Sthāna.

To the north of Wadhwan is situated in Kathiawad a village called Thān which is the vernacular rendering of the original Sanskrit name of the place Sthāna. This place is more interesting for its traditions than for its inscriptional or historic references. This is said to be the country of the Deva Pānehāla clan from which Draupadī sprang; and the place is regarded as one of peculiar sanctity, hallowed by the residence of the sages and by its propinquity to shrines like that of Trinetraśwara. A chapter in *Skanda Purāṇa* is devoted to this god and is popularly known as *Tarṇeter Māhātmya*. From this chapter we learn that the solar temple at the place was built by Māndhātā in the Satya Yuga.

Among the cities east of the Indus Ptolemy²⁰⁰ mentions one Theophila. The name means 'dear to gods' and is obviously a Greek adaptation from the original Sanskrit name. Dr. Burgess thinks that Theophila might be this Thān. Now Thān or Sthāna is no proper name; the original name of the place must be something different; and as it is regarded so holy, the place might well have once borne an appellation equivalent to 'dear to gods.' But all these are mere conjectures and the identification therefore cannot be accepted as certain. Nor does the statement in *Skanda Purāṇa* that the place was once a big city covering several square miles and containing a population of about half a million necessarily support its identification with Theophila of Ptolemy; for the chapter in question of *Skanda-Purāṇa* is very late and may be based upon the pious imagination of its writer rather than upon any genuine historic tradition. It may be that Theophila is actually our Thān; our contention simply is that the evidence so far adduced for the identification is not convincing and decisive.

Thān was the seat of a Parmār principality during the thirteenth century. It was then probably that the place was converted into a fortified town. There are temples of Vāsuki and Śūrya at the place; of these the latter is ancient; it was rebuilt in the sixteenth century.

¹⁹⁸ Pbc., p. 194.

¹⁹⁹ Pbc., pp. 194-7.

²⁰⁰ Ep. Ind., I, p. 55 ff.

56. Harshapura.

There is only one inscriptional reference to Harshapura; it occurs in the Kapadwanj plates of Akālavarsha Subhatunga and his feudatory Mahāsāmanta Prachchhanda.²⁰¹ Therein we read:—अस्तु वः संविद्वितं यथा श्रीखेडकहर्षपुरकासद्वह एतद्वर्धमयं...मया श्रीहर्षगुर्धार्धमया तान्तःपाति कर्षट्वाण्डिय-वतुरशीतिकान्तःपाति...From this it is evident that (i) the towns Khetaka, Harshapura and Kāsadrāha were situated not far from one another and that (ii) the Kapadwanj or Karpājavāṇijya sub-division formed part of Harshapura district.

Dr. Bhagwanlal Indrajī thinks that this Harshapura may be Harsol in the Prāntej Taluka of Ahmadabad district. This seems to be the case, for the distance of Harsol from Karpājavāṇijya or Kāpadwanja being only 20 miles, it is possible to regard the latter as a sub-division of the former district. Nor is Harsol too far from Khetaka and Kāsadrāha; for Kaira and Kāsandrā are only 50 and 40 miles respectively from Harsol. These distances are not considerable for we must remember that Harshapura was the headquarter of a district which was distinct from the Khetaka district. Distance between the headquarters of two contiguous districts may well be 50 miles.

Nor are there any philological difficulties in the way of the proposed identification. We have already quoted²⁰² instances of a disappearing 'pa' changing its preceding 'a' or 'ā' to 'o': so Harshapura, first became Harshor and then Harsol, 'l' being as usual substituted for 'r' not only for simplification but also for dissimilation, one 'r' having already occurred.

That Harsol though now a village was once a town can be seen by some fragmentary ruins near it. There is a tower to the east of the town bearing an Arabic inscription of 1599. This shows that Harshapura continued to be a place of some consequence to the end of the sixteenth century.

57. Hastakavapra.

Hastakavapra is the same as Hathāb in the Bhavnagar territory. There are no philological difficulties in the identification. 'Ka' was optional as early as the sixth century; for two grants of King Dharasena I separated by the distance of only two years from each other spell it differently, once retaining and once omitting the 'ka.'²⁰³ The liquid 'va' was dropped and the preceding 'a' lengthened by way of compensation. There being two consecutive conjunct consonants, the first 'sta' was simplified by changing it to 'tha'; and finally the resultant Hathāpra changed into Hathāb, the final conjunct being simplified, and 'p' changing into 'b' owing to the stress which the syllable originally bore. Locally the name is still pronounced as Hathāp.

The plates however supply additional evidence for the identification of Hastakavapra with Hathāb; for the villages Kukkuṭa and Maheshwara-Dāsenaka mentioned in them as being situated in the Hastakavapra Ahāra are modern Kūkād and Mahādevapur, respectively, both being within a few miles of Hathāb.

Hastakavapra then was at Hathāb, neither at Tālājā as Yule thinks nor at Gopinātha as Lassen opines. It is difficult to see how Hastakavapra can develop into Tālājā, as neither 'la' nor 'ja' occur in the original word. Gopinātha on the other hand has no philological connection with Hastakavapra and Lassen does not state if, when, how, and why the old name Hastakavapra was changed into the modern one of Gopinātha.

²⁰¹ Ep. Ind., I, p. 55 ff.

²⁰² Vide back under Vaṭapadrapura.

²⁰³ Cf. यथा मया हस्तकवप्राहरण्य ककुटपाने...dated 207 G.E.; and हस्तकवप्राहरण्य महेश्वरासेनकपामः dated 209 G.E.

In *Ptolemy* as well as in the *Periplus*, mention is made of a town called Astakapra. *Ptolemy* enumerates it among the cities to the east of the Indus; ²⁰⁴ in the *Periplus* we are told that 'the extent of the coast from Bartarikon (on the middle mouth of the Indus) to the promontory called Pāpiko near Astakapra which is opposite Barugaza is 3000 stadia. This precise mention in the *Periplus* of the locality of Astakapra leaves no doubt as to its being the same as Hathab; for, firstly it is just opposite Bharoch, and secondly its distance from the mouth of the Indus is just what is given by the Greek writer. The Greek form is derived at as Bühler points out not immediately from the Sanskrit one; but from an intermediate Prakrit form Hastakampra which had been formed by the dropping of the liquid 'va' and the insertion in its place of a nasal as is still the custom among the Gujaratis. The loss of the initial 'ha' will cause no surprise to anyone who knows the difficulty experienced by the Gujaratis in pronouncing that sound; and what is true of the modern Gujarati was probably true also of his ancestor.

Hathab then is a very old place as old at least as the beginning of the Christian era. Though now only a village with a population of 1,000, at that early time it was an important and flourishing port as the Greek references show.

In the sixth century the town was the headquarter of a district in the Valabhi dominions, as the two plates quoted already and the Ganeshgad plates of Dhruvasena IV show. The plates unfortunately supply us no information whatever about the extent, condition or importance of the town. We may however well suppose that the maritime activity of the place still continued; precisely for that reason perhaps was the place selected for being a district headquarter.

CHAPTER IV.

General Features of City Life.

Having given in the last chapter a history of Gujarat cities, we propose to make in this chapter a few general observations about cities and city-life in ancient Gujarat. Our sources supply only scanty information on this point; nevertheless we derive some very interesting facts from them.

Dimensions.—Let us first consider the dimensions of our cities. Inscriptions or 'Prabandhas' hardly make any references to the population of cities; *Kumārāpallacharita* says, as we have seen, that you would then be able to know the number of souls in Anahilapattana when you will be able to ascertain the number of drops in ocean. Even Hiuen Tsiang who is very careful to give the extent of cities has nothing to say about their population except that it was dense or otherwise. It would therefore appear that the Mauryan practice ²⁰⁵ of taking census of cities was not in vogue in Gujarat.

Nevertheless, we can get a tolerable idea of the dimensions of our cities and towns. Fortunately Hiuen Tsiang supplies us with the circuit of many a city. Fortunately Time, the Universal Leveller, has not entirely obliterated the ruins of some at least of the old cities like Ghumli, Chandrāvati, Valabhi, Simhapura, etc., etc. We are therefore enabled to affirm that Gujarat cities were usually not very big as is the case with modern cities. With the solitary exception of Anahilapattana, which, as we have seen, was a big city, most of the prominent cities did not contain a population of more than 30,000 to 40,000. Bharoch, an all-India port, was during the time of its highest glory only 20 li ²⁰⁶ or four miles in circuit, i.e., only about one square mile in area. The circuit of Valabhi was only six miles, though it was the capital of a flourishing kingdom. The circuit of Anandapura, though the chief city of Anarta and the provincial headquarter under the Malwa rule, was only 20 li or four miles. ²⁰⁶

²⁰⁴ *Ptolemy*, p. 146.

²⁰⁵ *Artha Śāstra*, chap. XXXV.

²⁰⁶ *Beal*, II, p. 259.

Its area then could hardly be more than one square mile. Bhūmillikā and Chandrāvati, though important feudatory centres in their own days, were, to judge from their ruins, only half a square mile in extent. ²⁰⁷

From all this we may well conclude that the average flourishing and important city in ancient Gujarat was a square mile and a quarter in extent; its population then could hardly have, on the average, exceeded 25,000.

If such was the case with capitals, ports and forts, what was the case of towns, which were district head-quarters and sub-divisional head-quarters, we can well infer. These were not the places even of petty chiefs who could attract to them the needy Brāhmaṇa or the aspirant poet; sometimes, it is true, that the 'Dūtaka' or governor of a district was a scion of the royal family ²⁰⁸; so he may have had a petty court of his own. But this must not have resulted in any appreciable augmentation of population. There were no irresistible economic forces operating at that time, as they operate now, causing villages to be depopulated and cities overcrowded. So these towns, on the average, could hardly have had a population of more than 10,000.

It is true that they were centres of administration of the whole district; but we must also note that in the Ancient Hindu Polity, the principle of devolution was carried to the greatest possible extreme. Inscriptional evidence in Gujarat, as well as in the remaining parts of India, clearly shows that the adjudication of civil and criminal disputes used to take place locally in every village. Whenever a village is granted away, the donee is invariably invested with the right of receiving the proceeds of fines in civil and criminal cases that were adjudicated in the village. If the ancient villager had to run up to the Taluka and Zilla head-quarter for the adjudication of the pettiest dispute, civil or criminal, this would hardly have been possible. From the Chola epigraphs, Nos. 77 of 1900, and 223 of 1902, it appears that even such grave cases, as those of culpable homicide not amounting to murder, were decided locally in villages. Ancient Indian villages were independent, self-contained units economically as well as administratively, a fact which must have adversely affected the development of Zilla head-quarters into cities of considerable dimensions. The fact that many of these like Karmāntapura, Harshapura, Kāsādraha, Kālāpaka have dwindled down into villages a thousand or so in population, also shows that they could not have been at any time cities of over 10,000 population. No sudden devastation is known to have overcome them; and the shifting of the head-quarter of the district cannot account for so great a reduction.

If the district head-quarter was usually less than 10,000 in population, the sub-divisional and taluka head-quarters must usually have been only large villages of about four to six thousand population.

Defence.—Having thus determined the dimensions of our cities and towns, let us see what was their defence arrangement. Usually they were walled; in cases of capitals, commercial ports and frontier cities there were strong ramparts surrounded by deep ditches. We have already seen how capitals like Valabhi, Bhūmillikā, Bhinmal, Anahilapattana, ports like Bharoch and Hastakavapra, and frontier towns like Vardhamāna, Darbhavati, Jhinjuwāda were all strongly fortified places. Gates of the towns and cities were carefully guarded; and ingress and egress was possible only through them. There was usually local militia to defend the town and cities; many inscriptions are discovered in the south, immortalising the memory of local heroes who had laid down their lives in the defence of their towns and villages. ²⁰⁹

²⁰⁷ Vide back under Bhūmikhakā and Chandrāvati.
²⁰⁸ Hattimallur Inscription of Krishna I (765 A.D.).

²⁰⁹ Cf. Silāditya II, grant of, 352 A.D.

Buildings.—During the earlier period, mud and brick was the material usually used, stone masonry came in vogue only in the ninth century. Specimens of many of the bricks used for ancient houses are discovered in the ruins of Valabhi, Ghumli and Chandrāvati, they show that the bricks were nearly as strong, for all practical purposes, as stones themselves. Even when the stone was introduced along with the marble, it was used chiefly for temples, tanks and dams; ordinary houses including public buildings usually consisted for the most part of bricks.

Public Buildings.—Secular public buildings were not many in ancient towns and cities. Administration being largely decentralised, there was no necessity of having an endless number of central offices to be located in the district head-quarters. Each town, however, had at least one public hall called 'nigama sabhā' (*Nasik Inscr.*, No. 12) which was used for the transaction of public business, for the preservation of public records and other similar purposes.

Religious public buildings, i.e., temples, 'vihāras,' etc., were in our Gujarat cities very numerous. In most of the cities that Hiuen Tsiang visited, he notes, as we have already seen, the presence of a number of 'vihāras' and temples. Where a modern city possesses one temple, the ancient one possessed probably five. And no wonder; for people were in those days more religious, faithful and devotional than they are now, and their charity was usually directed to the erection, reparation, enlargement or endowment of temples and 'vihāras.' If after the Muhammadan rule of more than 300 years, Wadnagar could possess in 1600 A.D. more than 300 temples, as noted by Abul Fazl, we may well conclude that the average Gujarat town of our period possessed far more temples than the average modern town.

Water supply.—Where citizens were unable to get the necessary water supply from wells, large tanks were usually constructed for that purpose. We have already seen how many of our towns like Godhrā, Dholka, Dohad, Dabhoi, although they were not capitals, possessed large tanks for drinking-water. In capital cities like Anahilapattana and Bhinmal, tanks were many; and some of them at least were set apart as public baths; for *prabandhas* refer to people sporting in tanks.²¹⁰ From drinking-water tanks, water was taken to convenient centres in the towns and stored there in wells, from which the locality around would derive its water supply.

Gardens and Orchards.—It appears that gardens and orchards were an important feature of ancient Gujarat towns and cities. We need not base this conclusion upon the poetic description of our *prabandhas*; there is ample other evidence. For, as we have already seen in many of our grants, the granted property consists of gardens and orchards situated either within the town or on its precincts. In fact, the presence of numerous temples and pious devotees inevitably entailed the laying out of numerous gardens.

These gardens, though originally intended, in most cases, for the purposes of divine worship, must have also incidentally served the purpose of human recreation. The statement about Daśapura gardens:—

स्वपुष्पमारावनेर्तेनेगन्दैः मदप्रगल्भालिकुलस्वनेथ ।

अनस्रगाभिश्च कुलाङ्गनामिर्वनानि यत्र समलंकृतानि ॥ *Mandsor Inscr.*

clearly shows that some were definitely reserved as places of public recreation.

Wealth and Commerce.—Gujarat and Kathiawad have been, since earliest times, rich in natural wealth; we have seen how the author of the 'Periplus' was impressed by the bounty

²¹⁰ Compare the following verse in the description of Daśapura.—

तदोत्थवृक्षवृत्तनैकपुष्पविचित्ररिपन्तजलानि भान्ति ।
प्रफुल्लपद्मवर्णानि यत्र सरोसि कार्दवसंकुलानि ॥

which Nature has distributed over these territories. Naturally Gujarat cities were wealthy; of most of the Gujarat cities visited by Hiuen Tsiang, he notes that they were rich. And no wonder; for besides the natural wealth of the province there was the commercial talent of its inhabitants, as remarkable then as it is now, to help the accumulation of wealth. Most of our flourishing cities, we have seen, were noted for their trade and commerce. Valabhi was a capital no doubt, but if there were a hundred in the city whose wealth exceeded a million, as Hiuen Tsiang observed, it was due to the rarest merchandise in India being stored in its mart. Prabhāsa was no doubt a 'tirtha' but part of its wealth was, as we have seen, due to its being the steaming station for boats plying between Africa and China, Bharoch and Mesopotamia. Karpājavanijaya was only a tāluka place, but it rose to importance because it was on the trade route between Bharoch and Central India. The rise of Dhavalakka, Stambhatirtha, Ghogha, Mangrol, Bardaximo and Godhra was primarily due to commerce.

Merchants then were an important class in ancient Gujarat. Many of these were merchant princes; we have seen how the Sahasralinga tank could be completed only by the opportune help of a merchant prince, how Tejahpāla had to fight an actual battle with another merchant prince who wished to set at nought the authority of his chief Viradhavala. Many of the ministers too of the Solankis were sarafs and bankers. Thus Udayana, the minister of Kumārapāla, was a merchant prince. Tejahpāla, the minister of Viradhavala, was a famous banker at Cambay and had opened several branches of his business at other cities in Gujarat.²¹¹

The merchants, if rich, were also liberal; many of the city improvements and temple repairs were possible, as is shown by the Girnar and Karli inscriptions, only through their liberality.

The crafts and trades of each city had a guild of their own presided over by a Śreshtin. The guild had its own rules, its own militia for defence, its own bank to advance money to its members, to receive deposits from them, and to administer guild-charities. All this is clear from the Mandsor inscription which describes the constitution and function of a typical Lāta guild of the fifth century. What was true of the fifth was also true of the twelfth century.

From the tenth century onward, Muhammadan traders also began to reside in Gujarat cities. We have seen how there were many Moslem traders both at Cambay and Anahilapura.

Public Education and Libraries.—In Ancient Gujarat as in Mediaeval Europe, education was entirely monopolised by the church. Buddhistic 'vihāras' were not only centres of monasticism but also centres of education and learning. They were nurseries of Buddhistic scholars and possessed libraries of the sacred literature (as is implied by the grant for the purchase of books to a Valabhi vihāra). It was in those monasteries then that the Buddhist children were taught and taught freely; hence the numerous public and private endowments which they received. What was true of Buddhistic vihāras was also true of the Jain ones; in fact the literary activity of the Jain priests is more prominent than their religious activity. Education of the Hindu boy was entrusted to the Hindu Pandit. We have seen how many of our grants record the gifts of whole villages to Brāhmanas famous for their learning. They were expected in return, as South India Inscriptions show, to keep the torch of learning burning; one of the Surat plates also records how worthily a Brāhmaṇa at Bhadrappalli or modern Bardoli was spending the revenues conferred upon him by his sovereign.²¹²

²¹¹ धवलकप्रमुखेषु मुद्राव्यापारं कुर्वति ...—*Girnar Inscr.*

²¹² विप्रोऽभून्मद्रपल्यां बहुजनधनतासंकुलायां धरायां । स्यातः श्रीकोटिनामा जनितजनमुखोऽध्वर्युस्तमसाचारी ।
यस्मिन्मार्थिजना वदत्यविरतं प्राड्यं कृताज्ञादिकम् । निश्चिन्तोऽरपूरणाः समभवन्नुभिक्षकालेष्वपि ।
येतां सलब्धा धुवराजदेवास्तत्र वसौ सर्वजनोपकारि ।—*Ind. Ant.*, XII, 185.

As regards technical education, it was imparted by the respective guilds who used to take as apprentices intending scholars.

Public Administration.—We must, before concluding this section, say a few words about the public administration of our Gujarat towns. We have already seen how the villages enjoyed a large amount of self-government. What was true of villages was also more or less true of towns and cities. The government was vested in a 'Dâtaka' or governor appointed by king; but he was guided in administration by a 'Panchakûla' or Panchâyat committee. We have seen how the construction of the huge Sahasraliṅga lake was entrusted by Siddharāja, not to his public works department but to a local committee composed of ministers and merchants. The restoration of the Prabhāsa temple was entrusted by King Bhīma to a 'Panchakûla' presided over by his local governor. When Siddharāja Jayasimha had to ascertain the amount of the Imperial tax levied at Bāhuloḍa, he had to inquire regarding the matter not of his local officer but of the local 'Panchakûla.' We shall get a good idea of the amount of self-government enjoyed by our towns and cities when we realise that the collection of such an important imperial tax as that levied at Bāhuloḍa, a tax which yielded a revenue of 72 lacs, was entirely entrusted to a local body. On the strength of these facts, we may well conclude that in ancient Gujarat towns and cities, local administration was entrusted to committees mostly consisting of non-officials. Thus there was a committee to collect revenue, another to supervise over the water supply, a third to carry out repairs of public temples and buildings. There were probably similar committees to look after drainage and road repairs, to keep a watch over foreigners and to maintain intact the defences of the towns.

Such then were, briefly speaking, the main features of cities and city-life in Ancient Gujarat. The picture they reveal has charms of its own. It reveals a city-life free from the bothers of modern civilization but yet possessing many of the amenities of life which strangely enough we have come to associate only with modern times.²¹³ The average city, being but of a moderate size, combined the advantages both of the city and village life. There were no slums, there was no overcrowding; there were nice arrangements for the carrying out of municipal functions. Person and property was safe, even Muhammadan traders admit that they could apprehend no danger in Gujarat cities though they were in a hopeless minority in the twelfth century. Though divided into various sects and creeds, the citizens lived amicably; Hinduism, Jainism and Buddhism existed side by side, each contributing a valuable share in the formation of the culture of Gujarat.

²¹³ That the features of cities and city life herein described were common in Ancient India will be perceived from the following verse occurring in the Gangadhara stone inscription of Vishwavarma (Gupt. Vol., p. 72) which describes the normal features of a good city.

वापी-तडाग-सुरस्य-सभीक्ष्ण-नानाविधोपवनसंक्रमशीर्षिकाभिः
यो गर्गराततपुरं समलञ्चकार ॥
ॐ तस्व मन्त्रार्पणमस्तु ।

Pātāla—1. Tatta in Sindh, mentioned in the *Periplus of the Erythrean Sea* and Arrian's *Indika* (JRAS., Vol. I (1834), p. 210; *Mbh.*, Udyôga, ch. 97). Cunningham identifies it with Hyderabad in Sindh (*Anc. Geo.*, p. 279). It is said to have been governed by the Nāga kings, who, according to Ragozin, were Dravidians (Ragozin's *Vedic India*, p. 308), the serpent (Nāga) being the Dravidian symbol of the Earth. Arrian calls the delta of the Indus, Pātāla. According to Mr. Schoff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythrean Sea*, p. 166); the Usbegs belong to the Min tribe of the Turks (Vamberg's *Travels in Central Asia*). It is said that Egyptian vessels sailed to "Pattala, a sea-port of India" (David Macpherson's *Annals of Commerce*, I, p. 139). Perhaps it is the Pātālagrāma of the *Ava. Kalp.* (ch. 57) where a stūpa was built. Near Tatta is the Salilarāja Tīrtha or the Vāruṇī Tīrtha, Salilarāja being a name for Varuṇa (*Mbh.*, Udyôga, ch. 97). 2. See Rasātāla.

Pātālapura—The name was originally applied to Aśma of the *Rāmāyaṇa* (Uttara, ch. 23), Oxiana of the Greeks, modern Aksu in Sogdiana situated on the northern side of the river Oxus, a little to the north-east of Balkh. Afterwards Balkh was called by the name of Pātālapura when the seat of Government was removed to it from Aśma (see my *Rasātāla or the Underworld*).

Pātālāvati—A branch of the Chambal, mentioned by Bhavabhūti in his *Mālati-Mādhava*, (Act IX). It is perhaps the Polaitah of Tod (*Rājasthān*, Vol. I, p. 4).

Pātāliputra—Patna, built in 480 B.C. by Sunidha and Vassakāra, the two ministers of Ajātaśatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vaisālī (*Mahāvagga*, Pt. VI, ch. 28). The old capital of Magadha was Girivrajapura or Rājgir, but it was subsequently removed to Pātāliputra by Udayāśva, who was the grandson of Ajātaśatru according to the *Vishṇu P.* (IV, ch. 24), but according to the *Sāmaññaphala-sutta*, he was the son of Ajātaśatru, but it has been proved that he was the son of Darśaka and grandson of Ajātaśatru (*JASB.*, 1913, p. 259). A very small portion of the modern town of Patna is on the site of the ancient Pātāliputra, the greater portion of which was diluviated by the rivers Ganges and the Sone in 750 A.D. The name of Pātāliputra, however, existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, Vol. I, p. 200). It was the birth-place of Ārya Bhaṭṭa, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vararuchi, the author of the *Vārttika* and minister of the last Nanda called Mahābanda, Yogānanda or Dhanananda) and Chāpakya flourished in this place. It contains the temple of Pātāleśvarī or Pātālā Devī, one of the Pīṭhas mentioned in the *Bṛihad-nīlā Tantra*. A graphic description of the town has been given, by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiraṇyavāhu or the Sone), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates. According to this account, the circumference of the city would be 190 stadia or 23½ miles. When Hiuen Tsiang visited it in 637 A.D., the kingdom of Magadha was under the subjection of the kings of Kanouj. The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it. Dr. Waddell, however, supposes that the site of the ancient Pātāliputra,

still exists. The Sugāṅga palace was situated on the bank of the Ganges (*Mudrārākṣha*, Act II, written about the eleventh century). It also contained the celebrated Vihāra (monastery) called Kukkuṭārāma where Upagupta, the preceptor of Aśoka resided (*Svayambhū Purāṇa*, ch. I). The Kukkuṭa Vihāra was situated in a garden called Upakaṇṭhikārāma on the right bank of the Ganges (*Aśoka Avadāna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6f.) Dr. Waddell identifies the old palace of Nanda, Chandragupta and Aśoka at Nili with Kumrar, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sovai Lake through Dhanuki on the eastern margin of Kumrar to Mahārāj-khaṇḍa (Emperor's moat) at Tulsi Mundi which means the market place of the king. Dr. Waddell has identified the Āgam-kuān (the fiery or bottomless well) with a portion of Aśoka's "hell" with its fiery cauldrons; the brick mound to the east of the lake Gun-sar or Gaṅgā-sāgara, containing a temple of Mahādēva on the top, with the first and greatest of the 84,000 stūpas built by Aśoka to enshrine the relics of Buddha; the Pañchpāhāri with the five Relic-stūpas, which emperor Akbar ascended to reconnoitre the fort and environs of Patna; the Chhota-pāhāri with Upagupta's (identified with Moggaliputta Tissa) Hermitage Hill built by Aśoka; the Bhikṣā-pāhāri mound with Mahendra's Hermitage Hill; the mound to the east of Rānipura with the Āmalaka Stūpa situated within the Kukkuṭārāma monastery; the Jainā temple at Kamaldih with the residence of the "heretics" of Hiuen Tsiang; the temple was built to the memory of Sthūlabhadra, the seventh Patriarch after Mahāvira in the third century B.C., and former minister of Nanda, who died at this place; Sthūlabhadra became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Uvāsagadasāo*, p. viii, Introduction); for the names of the Jaina patriarchs or Sthaviras after Mahāvira, (see Dr. Stevenson's *Kalpāsūtra*, p. 100); the spot which is less than half a mile to the east of Kamaldih with Pāṭaligrāma where Buddha stopped in a Chaitya preached and left his foot-print on a stone which was removed by Śaśāṅka and which may now be found at Bulinda Bāgh (Dr. Waddell's *Excavations at Pāṭaliputra and Exact Site of Aśoka's Classic Capital of Pāṭaliputra*, p. 38). P. C. Mukherji has identified Pāṭaligrāma with Pāhāri (Bada and Chhota). He has identified Bada-Pāhāri with the great stūpa of Aśoka; Chhota-Pāhāri with the stūpa of the four past Buddhas; Kumrar with Nili, containing on its western and southern sides the palace of the Nandas and Chandragupta, where Aśoka was born; the spot on the north of Nanda's palace between Kallu Tālāo and Chaman Tālāo at Kumrar with "Kālāsoka's hell" or Jail; the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru; the mounds at Bāhādurpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kālāsoka and not of Aśoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, (see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435); Sugāṅga palace with the Killā at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohānipura via Bāhādurpura, Sadalpura and Sovai tank to Mangal Tālāo. He also discovered an oval temple of the Maurya period at Naorattanpur (P. C. Mukherji's *Excavations of the Site of Pāṭaliputra*, pp. 14-18). Aśokārāma, the celebrated monastery, was situated near Pāṭaliputra and not within the town. It was situated on the west of the town, perhaps at Mahārapura, a corruption of Mahā-ārāma-pura. At the time of Fa Hian, Pāṭaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrar, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudrārākṣha*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pāṭaliputra. Samudra Gupta (326 to 375 A.D.) removed his capital to Ayodhyā, though Pāṭaliputra was still regarded as the official capital. The last king of the dynasty Kumāra Gupta II was deposed and he left Ayodhyā and resided at Śrāvastī (530 to 550 A.D.); and Yaśodharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kānyakubja in 530 A.D. and became its king under the name of Vishṇuvarddhana. According to Dr. Hoernle, he assumed the name of Vikramāditya after defeating the Scythians at Karur at 533 A.D., which gave rise to the Samvat era, but according to Dr. Bhandarkar, Mr. V. A. Smith and General Cunningham, Chandragupta II was the celebrated Vikramāditya of Ujjayini (see Ujjayini). Since that time Pāṭaliputra began to decline and Kānyakubja increased in splendour and became the capital of India. Hiuen Tsiang, who visited India in the seventh century, found Pāṭaliputra as an ordinary village. For further particulars see Patna in Part II of this work. The dynasties from Chandragupta which reigned in Pāṭaliputra were (1) the Mauryas from Chandragupta (for whose life see Dr. Rhys Davids' *Buddhist India*, p. 259) to Brihadrath (321 B.C. to 188 B.C.) Aśoka (272 B.C. to 232 B.C.), the grandson of Chandragupta, ascended the throne on the death of his father Bindusāra after killing his elder brother Sumana, viceroy of Takshasilā, and was formally anointed king in the fifth year (*Divyāvadāna*, Cowell's ed., chs. 26-28). In the ninth year he became an Upāsaka, in the eleventh year a Bhikṣu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign, the third Buddhist synod was held at the Aśokārāma-vihāra in Pāṭaliputra under the presidency of Moggaliputta Tissa, called also Upagupta. Upagupta, however, was the preceptor and chief adviser of Kālāsoka called Aśoka (see Mathurā and Urumunda Parvata). He was sent by Aśoka for pointing out to him the sites remarkable for some acts of Buddha on which he could build the stūpas (*Chinese Buddhism*, p. 69). (2) The Śuṅgas from Pushyamitra or Pushyamitra to Devabhūti (188 B.C. to 76 B.C.); (3) the Kāṇvas from Vasudeva to Susārama (76 B.C. to 31 B.C.); (4) the Andhra-bhṛityas (Sātakarnis or Sātavāhanas of the inscriptions), from Sīprā to Gautamīputra (31 B.C. to 312 A.D.), but according to Dr. Bhandarkar the Andhra-bhṛityas reigned from B.C. 50 to 154 A.D.; (5) the Vāśiṣṭīputras, according to Fergusson (*History of Indian and Eastern Architecture*, p. 718), from Puliman, son of Gautamīputra, to Pulomāchi, reigned from 333 A.D. to 429 A.D., but the Vāśiṣṭīputras and Gautamīputras were merely metronymics (see V. A. Smith's *Early History of India*, p. 186). For the Gupta kings and the change of capital, see Magadha. Patna is the birth-place of Guru Govind, the tenth Sikh Guru; and the house where he was born still exists; he died at Abjalnagar in the Deccan (for a brief account of the Sikh Gurus from Nānak to Guru Govind see *JASB.*, 1845, p. 333, and also the *Vichitra Nāṭaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASB.*, (Vol. XIX, p. 521; Vol. XX, p. 487).

The exploration at Kumrar in 1913 has disclosed the remains of what is called a "Mauryan Hall" with "8 rows of monolithic, polished columns, with at least 10 columns in each row" evidently adorned with "heavy stone-sculptures of something over life-size." Dr. Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne-room of Darius Hystaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS.*, 1914 and 1915,

pp. 3f, 405f; *Arch. S. Rep.*—Eastern Circle, 1913-14). But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achæmenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room, of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahābhārata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes, that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahābhārata*, at least that portion of it which relates to the construction of the Throne-room of Yudhishtira (Sabhā P., chs. I f), must have been composed at a much earlier date than the Achæmenian period. So long as this portion of the *Mahābhārata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne-room for their model. Then again it has been assumed that the Hall at Pāṭaliputra was of the Mauryan period. Pāṭaliputra was built when Ajātasatru, the contemporary of Buddha, was reigning at Rājagriha, and the seat of government was removed there by Udāyi, the successor of Ajātasatru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pāṭaliputra might have belonged to an anterior period when the Śiśunāga and Nanda dynasties reigned over Pāṭaliputra, the Mauryas, if the Hall was constructed by them, might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Anc. and Mod. Arch.*, p. 83). Rājgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's "Ancient Pāṭaliputra" in *Journal B. B. R. A. Society*, Vol. XXIV (1916-17).

Pathayampuri—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana; it was the capital of the Yādavas at the time of the Muhammadan conquest. It was also called Śrīpatha.

Pātheyya—The western division of India at the time of Buddha, including Kuru, Pañchāla, Avanti, Gāndhāra, Kāmboja, Śūrasena, etc. (*Mahāvagga*, VII, I, I—see Dr. Rhys Davids' note in *SBE.*, XVII, p. 146).

Paudanya—Same as Potana. It was founded by Āsmaka (*Mbh.*, Ādi, Ch. 179, v. 47—P. C. Roy's ed.).

Paundarika—Same as Pāndupura (*Padma P.*, Uttara, ch. 95).

Paundra—Same as Pundravardhana. It was also called Pundradesa after the name of Pundra, a son of Bālī (see Sumha). It was bounded on the east by the river Karatoyā, but according to Mr. Westmacott by the river Brahmaputra (*JASB.*, 1875, p. 3), on the west by the river Kausiki (Kosi), on the north by the Hemakūṭa mountain of the Himalaya, on the south by the Ganges. It was the kingdom of Vāsudeva who was jealous of Krishna (*Harivamśa*, chs. 281, 282; *Padma P.*, Uttara Kh., ch. 94; *Brahmaṇḍa P.*, Pūrva, ch. 55). Pundradesa and Paundra were the names of the country and Paundravardhana was perhaps its capital. It was also called Karusha (*Bhāgavata P.*, X, ch. 66). It has been identified with Pāṇḍuā in the district of Maldā in Bengal. It was formerly situated on the Mahānandā which has now receded four miles to the west. It contains the celebrated Adinah mosque and the Satasgaḍ which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahābhārata* (Sabhā P., ch. 51, and Bhishma P., ch. 9) considers that Pundra and Paundra were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Aṅga and Baṅga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India* in *JASB.*, 1897, p. 85).

Paundra-Vardhana—See Pundravardhana and Pundra. It was the name of the capital as well as of the country. Jayapīḍa Vinayāditya who ascended the throne of Kasmir in the Laukika or Saptarishi year 3825 (3825—3075=750 A.D.) visited Paundravardhana and placed Jayanta, his father-in-law, on the throne of Gauda by defeating the five chiefs of Pañcha-Gauda (Dr. Stein's *Rājatarāṅginī*, Vol. II, p. 163; *Viśva-kosha*, s.v. *Kuṭina*).

Paunika—Same as Punaka (*Vāyu P.*, ch. 45).

Paurava—A country on the eastern bank of the Hydaspes (Jhelam) including the Gujrat district, the original seat of the Purus. The kingdom of Porus who fought with Alexander (*Mbh.*, Sabhā P., 27; *Harshacarita*, ch. VI).

Pāvā—1. Identified by Cunningham (*Anc. Geo.*, p. 434) with Padraona, an ancient city on the Gandak, twelve miles north-east of Kusinagara, the last place visited by Buddha before he reached Kusinagara where he died. Dr. Hoey identified Pāvā with Pappaur, about three miles east of Sewan in the district of Chhapra. Pāvā was the capital of the Mallas, Padraona is a dialectic variation of Padaravana. At Pava Buddha ate at the house of Chunda, according to Dr. Hoey, *sūkara* (not hog's flesh) but *sūkara-kanda* (hog's root) which aggravated the illness that terminated his life (*JASB.*, Vol. LXIX, p. 80). For the meaning of "Sūkara-maddava" which was eaten by Buddha, see note at p. 244 of the *Questions of King Milinda* (*SBE.*, Vol. XXXV) by Dr. Rhys Davids. According to Dharmapāla it means the tender top-sprout of the bamboo plant. Buddha himself interdicted the use of meat, "Let no one, O Bhikkus, knowingly eat meat (of an animal) killed for that purpose: whosoever does so, is guilty of a dukkata offence" (*Mahāvagga*, VI, 31, 14). It is not therefore likely that he would have taken meat at Chunda's house. Āsvaghosha does not mention the nature of the repast offered (see *SBE.*, XIX, pp. 285, note, 286). But see *Mahā-parinibbāna Sutta*, ch. IV in *SBE.*, XI, p. 71, where "boar's flesh" is mentioned. 2. Same as Pāpā or Pāvāpuri, seven miles to the east of Bihar town, where Mahāvīra, the Jain Tirthankara, died (see Pāpā).

Pavamāna—The Paghman (or Pamghan) range. It appears to be part of Pāripātra (*q.v.*) and therefore of the Hindu Kush (*Devi-Bhāgavata*, VIII, ch. 7).

Pāvani—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvatī and the Ghaggar, which is called by the name of Sarasvatī, the most sacred river in ancient India. The Pāvani, which means the 'Purifier,' is said to be one of the eastern streams of the Ganges (*Rāmāyaṇa*, Ādi, ch. 43). Bharata crossed the river Sarasvatī at its junction with the Ganges (*Ibid.*, Ayodh., ch. 71). Whether the Sarasvatī ever joined the Ganges or not, it is a fact that to the north of Thaneswar there is a celebrated Tirtha on the Sarasvatī called *Gaṅgā-tīrtha*, where Gaṅgā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch. S. Rep.*, 1863, p. 64; *Panjab Gazetteer*, Ambala District, p. 6), and the Ghaggar or Sarasvatī is situated to the east of the Hlādinī which is also one of the three eastern streams of the Ganges (*Rāmāyaṇa*, Ayodh., ch. 71, and Ādi., ch. 43). The Ghaggar was a very important river before and the Sarasvatī was its affluent instead of being the principal river itself as it is generally supposed (*Panjab Gazetteer*, Ambala District, ch. I, p. 5). 2. Same as Baidyanātha or Chitābhumi (*Bṛihat-Śiva P.*, Pt. II, ch. 3).

Payasvini—1. The river Pāpanāsinī in Travancore (*Chaitanya-charitāmṛita*; *Garuda P.*, I, 55; *Journal of the Buddhist Text Society*, Vol. V—*Life of Chaitanya*, p. 45). 2. The river Paisuni or Pisāni, a tributary of the Yamunā between the Ken and the Tonse near Mt. Chitrakūṭa. 3. The river Chandragiri in South Kanara District, Madras Presidency; it rises in the Western Ghats.

Payoshni—1. The river Pain or Pain-Gaṅgā, a branch of the Wardha in the Central Provinces (*Bhāgavata P.*, V, xix, 17; *Padma P.*, Uttara, ch. 41; *Matsya P.*, ch. 22, v. 33; *Garrett's Classical Dictionary of India*). 2. The river Purti in Travancore (*Chaitanya-charitāmṛita*; *Journal of the Buddhist Text Society*, Vol. V—*Life of Chaitanya*, p. 45). 3. The river Pūrṇā, a tributary of the Tapti (*Mbh.*, Vana, ch. 119). 4. The river Tapti and its branch the Pūrṇā (*JRAS.*, 1890, p. 541). But the *Bṛihat Śiva P.* (Pt. II, ch. 20) and the *Matsya* (ch. 113) and other Purāṇas mention Payoshni and Tapti as two distinct rivers in the same verso. The *Padma P.* (Uttara, ch. 41) mentions "Tāpi, Payoshni and Pūrṇā" in the same verso.

Perimuda—The island of Salsette near Bombay, the Perimula of the Greeks. McCrindle approves Campbell's identification of Perimula with Simylla (*Ptolemy*, p. 201), (but see his *Ancient India as described by Megasthenes and Arrian*, p. 142 note). But according to Da Cunha, the ancient name of Salsette was Shashthi (see *Shashthi*). It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era, and which was visited by Buddhist pilgrims. The cave (chaitya) of Kanheri, which is called Kṛishṇagiri in the inscriptions of the island, is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist. of Indian and Eastern Architecture*, p. 161). The cave temples are scattered over the two sides of a big rocky hill at many different elevations. The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Heber's *Indian Journal*, Vol. II, p. 130).

Petenika—The country about Paithān on the Godavari or Mahārāshṭra (Aśoka's Girnar and Dhauli Inscriptions in Smith's *Aśoka*, p. 120; and Bhandarkar's *Early History of the Dekkan*, Sec. iii; *JASB.*, 1838, p. 267).

Phalaki-vana—In Kurukshetra, where at Pharal on the Oghavati river, 17 miles to the south-east of Thanesar, Śukra Tīrtha is situated (*Arch. S. Rep.*, Vol. XIV, p. 101; *Mbh.*, Vana P., ch. 83).

Phalgu—The united stream of the Nīlājana (or Nirañjana) and the Mohanā is called by the name of Phalgu. The Nīlājana is united with the Mohanā near the Mora hill, about a mile below Buddha-Gaya. The Phalgu flows through Gaya, and the whole channel of the river from Brahma-sarovara to Uttara-mānasa is considered holy (*Agni P.*, ch. 219).

Phālguna—See *Pañchāpsāra-Tīrtha* (*Bhāgavata*, X, ch. 79).

Phenā—Mr. Pargiter doubtfully identifies Phenā with the Pēgaṅgā or Pain-Gaṅgā. It was also called Sindhu-Phenā (*Brahma P.*, ch. 129; *JRAS.*, 1911, p. 803). It is a tributary of the Godavari (*Brahma P.*, ch. 129).

Phenagiri—It is near the mouth of the Indus (*Bṛihat-Saṃhitā*, XIV, v. 18).

Phullagrāma—Chittagong.

Pichchhīlā—A river in Kāmarupa or Assam (*Yoginī-Tantra*, Uttara-khaṇḍa, ch. I; *Mahābhārata*, Bhīṣma Parva, ch. 9).

Pida—A country mentioned in the second edict of Aśoka at Girnar, it is the Pidika of the *Brahmāṇḍa Purāṇa* (ch. 49). It was situated in the Arcot district (*JASB.*, 1838, pp. 160, 406).

Pinākini—The river Pennar in the Madras Presidency (*Skanda P.*, Mahes. kh., Aruṇāchala Māhāt., ch. 2; *Sewell's Arch. Surv. of South India*, Vol. I, pp. 123, 129). It was also called Pinākā. It is the Tyana of Ptolemy. It rises among the Nundidroog mountains in the province of Mysore, where on account of its northerly course it is called the Uttara Pinākini (Hamilton's *East India Gazetteer*). The Dakṣiṇa Pinākini is the same as *Pāpaghni*. **Pindaraka-Tīrtha**—Near Golagar in Guzerat, sixteen miles to the east of Dwarkā (*Mbh.*, Vana P.) It was at this place that the Rishis cursed Śāmba, Kṛishṇa's son, saying that he would give birth to a *Mushala* which would destroy the Yadu race (*Bhāgavata*, XI, p. 1).

Pishtapura—Pithāpura in the Godavari district, it was conquered by Samudra Gupta. It was the ancient capital of Kāliṅga (Smith's *Early Hist. of India*, p. 284). Same as Gayāpāda.

Plakshaprasravaṇa—See *Sarasvatī* (1).

Polaura—According to Ptolemy it is the name of a town near the Kambyson mouth of the Ganges (McCrindle's *Ptolemy*, p. 72). Same as Kola-Parvatapura (see my *Early Course of the Ganges in I.A.*, 1921).

Potali—Same as Potana (*Jātaka*, iii, p. 2).

Potana—Paithān on the north bank of the Godavari. It was the capital of Assāka or Asmaka or Mahārāshṭra (*Mahā-Govinda Suttanta* in the *Dialogues of the Buddha*, Pt. II; *Jātaka*, iii, p. 2). See *Pratishthāna*.

Prabhāsa—1. Somnath in the Junagar state, Kathiawad. It is also called Devapattana and Berawal; Somnath is properly the name of the temple and the city is called Devapattana (Yule's *Marco Polo*, Vol. II, p. 334 note). "The neighbourhood of Pattana" (which contains the celebrated temple of Somnath at the south-western corner) "is esteemed specially sacred by the Hindoos as the scene of Kṛishṇa's death and apotheosis. A small river known to the Hindu devotees as the Raunākshī, empties itself into the sea, at the distance of about a mile to the eastward of Pattana. At a particular spot on this river, sacred as that of Kṛishṇa's death, are a ghāt and a few temples" (*JASB.*, Vol. VII, p. 869—*Note of a Journey in Girnar*). The reservoir called Bhāt-kunḍa or Bhālākā-kunḍa at a short distance behind Somnath's temple is traditionally the scene of Kṛishṇa's death, which took place on the first day of Kali yuga (*Bhāgavata*, XII, 2); the place where the Yādavas fell fighting with one another is also called Amarāpuri Gopitālā. Raunākshī is another name for the river Sarāsvatī (*Vāmana P.*, ch. 84). Somnath is known to the Jains under the title of *Chandra Prabhāsa* or Chandraprabhā-prabhāsa. It was formerly frequented by a very large number of pilgrims from all parts of India during an eclipse of the moon. Chandra (the moon) is said to have been cured of consumption, with which he was cursed, by bathing in the river Sarāsvatī and worshipping Mahādeva since known as Somanātha (*Śiva P.*, Pt. 1, ch. 45; *Mbh.*, Śalya P., ch. 36). Berawal is two miles to the north-west of the Somanātha temple. The celebrated shrine of Somanātha, which is one of the twelve great Liṅgas of Mahādeva (see *Amareśvara*), occupies an elevated site on the south-western corner of the town of Pattana overlooking the sea and close to the wall. For a description of the temple of Somanātha, see *Notes on a Journey to Girnar* in *JASB.*, Vol. VII (1838), p. 865. Somanātha, also called Someśvaranātha, was the family god of the Chalukya kings of Guzerat. The wooden temple of Somanātha was replaced by a stone temple by Kumārapāla, king of Anahillapattana, at the request of Hemachandra, the author of the celebrated grammar called *Siddhahema* and the lexicography called *Abhidhāna-chintāmaṇi* (Tawney—

Prabandhachintāmaṇi, pp. 126, 129). 2. Pabhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north-west of Kosam Kherāj (Kauśāmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, Vol. II, p. 240). There is at rock-cut cave on the top of the hill, which is described by Hiuen Tsiang, as being the dwelling of a venomous Nāga and situated on the south-west of Kauśāmbi but the hill is to the north-west from the fort of Kosam. 3. A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chamasodbheda where the river reappears (*Mbh.*, Vana, ch. 129). It was at this place that Vasudeva, the father of Kṛishṇa, performed a sacrifice (*Bhāgavata P.*, X, ch. 84), and where the re-union of Śrī Kṛishṇa and Rādhikā, the Gopis and the Gopas took place, which is generally known as *Prabhāsa Milana*. The *Brahma-vaiivarta Purāṇa* (Kṛishṇa-janma Kh., ch. 54, vs. 20, 23), however, places the scene of re-union at Siddhāśrama (*q.v.*) (*Ibid.*, ch. 126).

Prabhāsa-Sarasvatī—See *Sarasvatī* (2).

Prāchi-Sarasvatī—See *Sarasvatī* (1).

Prāchya—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakosha*); the Prasii of the Greeks which included Magadha (McCrindle's *Megasthenes*, p. 68). According to Dr. Oldenberg, the countries of the Kāśis, Kosālas, Videhas and perhaps Magadha were called Prāchya (*Buddha*, p. 393 note).

Pradyumna-nagara—Pāṇḍuā in the district of Hooghly (*Mahābhārata* as quoted in the *Gāṅgāmahātmya* of Raghunandan's *Prāyaścitta-tatva*). According to tradition, Pradyumna, son of Kṛishṇa, is said to have killed here Śambarāsura, and hence the name of the place was changed from Rikshavanta to Pradyumnanagara or Mārapura (*Harivaṃsa*, ch. 166). Pāṇḍu Śākya made it his capital when he left the Śākya kingdom for fear of falling into the power of Virudhaka, the patricide usurper of the throne of Kosāla, and retired beyond the Ganges. His daughter Bhaddakachchānā married Pāṇḍuvāsudeva, a prince of Simhapura, present Singur in the district of Hughly in Bengal, who afterwards succeeded Vijaya on the throne of Ceylon (Turnour's *Mahāvamsa*, ch. VIII). It appears that from the name of Pāṇḍu Śākya, who was Buddha's cousin, being the son of Aniruddha, ancient Pradyumna-nagara is called Pāṇḍuā (see my *History of the District of Hughly* in *JASB.*, 1910, p. 610): see *Mārapura*. It appears that Pāṇḍuā was conquered by the Mahomedans at the end of the thirteenth century; Shah Sufi, who was sister's son to the Emperor Firoz Shah II, was oppressed by the Hindu Rājā of Pāṇḍuā who was called Pāṇḍu Rājā; he obtained assistance from his uncle at Delhi and overthrew the Rājā. The old temple was destroyed and the present mosque was built with its materials. The great tower of Pāṇḍuā, 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory, and it served as a Muazzin's minar for a call to prayer. Pāṇḍuā in the district of Hughly should not be confounded with Pāṇḍuā called Firuzabad near Malda which is identified with Puṇḍravarddhana.

Prāgbodhi Hill—The Mora hill, across the river Phalgu, three miles to the north-west of Buddha-Gayā; from this hill Buddha went to the latter place to perform the penance (*Arch. S. Rep.*, Vol. III, p. 105). The hill is washed at its south-western base by the Mora Lake and therefore the hill is called Morā-Tāl-kā-pāhād. The cave reached through the villages Manjhowli and Sahaipura. For a description of the caves see *JASB.*, 1904, pp. 30-35.

Prāgyotishapura—1. Kāmrupa or Kāmākshyā in Assam (see *Kāmarupa*), Gauhati (*JRAS.*, 1900, p. 25). It was the capital of the kingdom of Kāmarupa. 2. There appears to be another Prāgyotishapura on the bank of the river Betwā or Betravatī (*Brahma P.*, ch. 28; *Rāmāyaṇa*, Kishk., ch. 42).

Prāgvijaya—Jyntea in Assam.

Prahlādapuri—Multan (see *Mulasthānapura*).

Prajāpativedī—A sacred place in Allahabad where Brahmā performed sacrifices; this is the temple of Alopī, which is considered as one of the Pīṭhas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā; at Gayā on the east, Birajā (Jāipur) on the south, Pushkara on the west, Samanta-pāñchaka on the north and at Prayāga in the middle (*Bāmana P.*, ch. 22). With regard to Samanta-pāñchaka as Uttara-vedī of Prajāpati, see *Mbh.*, Śalya, ch. 54.

Pralamba—Madawar or Mundore eight miles north of Bijnor in western Rohilkhand (*Rāmāyaṇa*, Ayodhyā K., ch. 68). See *Matipura*.

Pranahitā—The united stream of the rivers Wardha and the Waingangā is called Pranhit. Same as *Pranītā*.

Pranī—Same as *Pranītā* (*Agnī P.*, ch. 219).

Pranītā—Same as *Pranahitā* (*Padma P.*, Uttara Kh., ch. 62). The river Pranhit falls into the Godavari and the confluence is a place of pilgrimage (*Brahma P.*, ch. 161).

Prasravaṇa-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyaṇa*, Araṇya K., ch. 64) graphically described by Bhavabhūti in his *Uttara Rāmācharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of those hills dwelt the bird Jāṭayu of the *Rāmāyaṇa*. The *Rāmāyaṇa* (Kishk. K., ch. 27) places another Prasravaṇagiri at Kishkindhā near Anagandī on the banks of the Tungabhadra; it is called also Mālyavāna-giri (see *Mālyavāna-giri*).

Prasthala—The district between Ferozepur, Patiala and Sirsa (*Mbh.*, Droṇa, ch. 17; Paragiter's *Mārkaṇḍ. P.*, p. 321 note). Pātālā (A. Barcoah's *English-Sanskrit Dictionary*, Vol. III, Preface, p. 55).

Pratishthā-Nagara—Same as *Pratishthāna*, the Prākṛita form of which is *Paithāna* (*Dvā-triṇīpatullikā*, 1st story; *Vikramorvaśī*, Act II).

Pratishthāna—1. Bithoor, where the remains of a fort, which is said to have been the fort of Rājā Uttānapāda, still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place; he practised asceticism in the forests of Mathura. 2. Brahmapuri *Pratishthāna*, now called *Paithān* or *Pattana* or *Maṅgila-Pattana* or *Muṅgi-Pattana* (*Maṅgi-Paithān*), the capital of Aśvaka or Mahārāshṭra, in the district of Aurangabad, on the north bank of the Godavari, twenty eight miles to the south of Aurangabad. *Paithān* is a corruption of *Patīthāna*, the Pāli form of *Pratishthāna*. It was the birth-place and capital of Raja Śālivāhana who is said to have founded the Śaka era in 78 A.D., (see, however, *Pañcha-nada*). It is the *Paithāna* of the *Periplus of the Erythrean Sea* (p. 195) and Potali of the Buddhists (*Jātakas*, Cam. Ed., iii, p. 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P.*, Uttara, ch. 62; *Kathāsarit-sāgara*, (Tawney's trans.) I, ch. VI, p. 32; *Antiquities of Bidar and Aurangabad*). See *Mahārāshṭra*. It was the capital of ancient Aśmaka, called also *Alaka* or *Mulaka* (*Sutta Nipāta*, *Pārāyaṇavagga*, I; *History of Bābari* in Spence Hardy's *Manual of Buddhism*). 3. Jhusi, opposite to Allahabad, across the Ganges; it is still called *Pratishthāpura* (*Kūrma P.*, ch. 37; *Agnī P.*, ch. III; *Vikramorvaśī*, Act II; *Mbh.*, Vana, ch. 85). It was the capital of Rājā Purūravā and other kings (*Linga P.*, Pt. I, ch. 65; *Bhaviṣya P.*, *Pratisarga Parva*, Pt. 2, ch. 2). See *Prayāga*. It was founded by Rājā Ila (*Rāmāyaṇa*, Uttara, ch. 90). It contains the places of pilgrimage called *Hamsaprapatana* on its northern side, and on the bank of the Ganges *Urvāśī-tīrtha* and others. 4. Pathankot, the capital of Audumvara, the present Gurudāspur district (see *Audumvara*).

Pratyagraha—Same as Ahichchhatra (*Hemakosha*; *Mbh.*, Adi, ch. 63).

Pravaṅga—It has been identified with Aṅga (Pargiter's *Mārkaṇḍ. P.*, p. 325).

Pravarapura—Śrīnagar in Kashmir named after its founder Pravarasena II; the city was built on the site of the village called Sharitaka; Pravarasena reigned for sixty years (Dr. Stein's *Rājatarāṅgīnī*, Vol. I., p. 20 note). Bilhana, who gives a description of the town in his *Vikramāṅkadeva-charitam* (C. 18), says it was situated on the confluence of the Bitastā (Jhelum) and the Sindhu. Bilhana flourished in the eleventh century A.D., he is also said to be the author of the *Panchāsikā*, the authorship of which is generally ascribed to poet Chaura (see Bühler's Introduction to the *Vikramāṅkadevacharita*, p. 7).

Pravijaya—Same as Prāgvijaya (*Mārkaṇḍeya P.*, ch. 57).

Prayāga—Allahabad. It formed a part of the kingdom of Kośala at the time of the *Rāmāyaṇa* and Fa Hian in 414 A.D. The celebrated *Akshaya Baṭa* or the undecaying banyan tree, which is still an object of worship and which is now situated within a dark subterranean chamber called Pātālapura in the fort of Allahabad built by Akbar in 1581, is thus described by Hiuen Tsiang who visited India in the seventh century: "In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles. According to their records, this place is a noted one for all living beings to acquire merit." He further says "Before the hall of the temple there is a great tree with spreading boughs and branches, and casting a deep shadow. There was a body-eating demon here, who, depending on this custom (*viz.*, of committing suicide), made his abode here; accordingly on the left and right one sees heaps of bones. Hence when a person comes to this temple, there is everything to persuade him to despise his life and give it up; he is encouraged thereto both by promptings of the heretics and also by the seduction of the (evil) spirit. From very early days till now this very false custom has been practised." (See also *Kārma P.*, ch. 37; and also the story of king Raṇāditya in *Rājatarāṅgīnī*, Bk. III; *Anargharāghava*, Act VII, 129). Purūravā, the hero of the *Vikramorvaś* is said to have been the king of the country of Prayāga (Allahabad), the capital of which was Pratiśthāna, now called Jhusi. Nahusa, Yayāti, Puru, Dushmanta and Bharata are said to have reigned in this city (*Brahma Purāṇa*, chs. 10, 11, 12; *Līṅga P.*, Pt. 1, ch. 63). The fort of Allahabad was built by Akbar on the site of an ancient Hindoo fort and within it is one of the celebrated pillars of Aśoka, set up there in the third century B.C., promulgating the necessity of erecting hospitals and other charitable institutions and interdicting cruelty to animals (see *JASB.*, 1837, p. 795). The Khasru Bāgh contains the mausoleum of Khasru, the ill-fated son of Jahangir; it is situated between the mausoleum of his mother, the sister of Mān Singh, and that of his brother Purviz. The temple of Alopi is one of the Pīṭhas, where Satī's back is said to have fallen. The temple of Benimādhava on the confluence of the Ganges and Yamunā is mentioned in the Mādhavāchārya's *Śaṅkaravijaya* (ch. VII).

Pretoddhārīnī—The river Pyri or Pairi which joins the Mahānadi at Raju (*Asiatic Researches*, Vol. XV; Cunningham's *Arch. S. Rep.*, XVII, p. 8). See Devapura.

Prīṣṭha-Champā—Bihar (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 41).

Prīthūdaka—Pehoa in the Karnal district, Panjab, on the river Sarasvatī where the celebrated Brahmayoni-tīrtha is situated. It is fourteen miles to the west of Thānesvara (*Mbh.*, Vana P., ch. 83; *Bhāgavata*, Bk. X, ch. 77; Cunningham's *Ancient Geography of India*, XIV, p. 101; *Ep. Ind.*, Vol. I, p. 184). According to the *Bāmana Purāṇa* (ch. 58, v. 115), Prīthūdaka is situated on the Oghavati. For the Prīthūdaka inscription, see *JASB.*, 1853, p. 673.

Palaha-āśrama—Same as Śālagrāma (*Bardha P.*, ch. 143).

Pulinda-deśa—1. It included the western portion of Bundelkhand and the district of Sāgar (*Bāmana P.*, ch. 76). The *Kathā-sarīt-sāgara* confounds the Savaras with the Pulindas, and Savar is the same as Sāgar (*Arch. S. Rep.*, Vol. XVII, pp. 113, 139). According to Ptolemy the town of the Phullitoe (Pulindas) was Agara (Sāgara). A branch of this tribe called the Podas lived in Bengal. According to the *Tārā Tantra*, Pulinda lies to the east of Silahaṭṭa (Sylhet) and to the north of Kāmarūpa. 2. A country to the north-west of Hardwar (*Mbh.*, Vana, ch. 139).

Punahpunā—The river Punpun, a tributary of the Ganges in the district of Patna (*Vāyu P.*, ch. 108; *Padma P.*, Srisṭi, ch. 11).

Punaka—Poona. In the copper plate inscriptions of the 8th century A.D. found at Teligāon, the name of Poona is mentioned as Punaka or Puna: it was then also the headquarters of a district. Same as Paunika.

Puṇḍarīka-kṣetra—Same as Pāṇḍupura. It is called Puṇḍarikapura in the *Bṛhat-Nāradya P.* (Uttara, ch. 73) where a Līṅga of Mahādeva was established by Jaimini.

Puṇḍariya—The Śatruñjaya mountain in Guzerat; it is one of the five hills sacred to the Jainas, see Samet-sikhara (*Antagaḍa-Dasdo*, Dr. Barnett's trans., p. 58).

Puṇḍra-deśa—Same as Paṇḍra and Puṇḍra-varḍhana. Same as Gauda (Barocah's *Dictionary*, Vol. III, pp. 109, 110). The name of Puṇḍra first appears in the *Āitareya Brāhmaṇa*. According to Mr. Pargiter Puṇḍra and Paṇḍra were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi: see Paṇḍra (*Ancient Countries in Eastern India* in *JASB.*, 1877, p. 85).

Puṇḍra-varḍhana—1. Pāṇḍuā, called Firuzabad in later times, six miles north of Malda and twenty miles north-east of Gaud (Sir H. Elliot's *History of India*, Vol. III, p. 298; *Garuḍa Purāṇa*, I, ch. 81). It was formerly situated on the river Mahānandā which has now receded four miles to the west. It was the capital of Puṇḍra-deśa, or Paṇḍra (see Paṇḍra). It contained the temple of Pātālī Devī (*Padma P.*, Uttara, ch. 51). According to Prof. Wilson (*Vishṇu P.*, II, pp. 134, 170), the ancient kingdom of Puṇḍra-deśa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tirhut. According to other authorities the country of Puṇḍra or Puṇḍra-varḍhana was situated between the rivers Mahānandā and the Karatoyā. Mr. Fergusson has shown that the region of Dinajpur, Rangpur and Bogra formed the ancient Puṇḍra-varḍhana; in short, it was North Bengal. Mr. Westmacott identifies it with Pañjara and Barddhankuṭī (or Khettal) in Dinajpur (*JASB.*, 1875, p. 188; see also "Notes on the Geography of Old Bengal" in *JASB.*, 1908, p. 267). Cunningham has identified the capital with Mahāsthānagad on the Karatoyā river in the district of Bogra, twelve miles south of Barddhankuṭī and seven miles to the north of Bogra, and also with Pabna (see Barendra). In the *Sumāgadhā-vadāna* in the *Avā. Kalp.* (ch. 93) Puṇḍra-varḍdhana is said to be 160 yojanas or 640 miles to the east of Śrāvastī. Whatever may have been the extent of the kingdom of Puṇḍra-varḍdhana, there can be no doubt that the district of Malda was included in it. James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB.*, Vol. XV) says that in Keśava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paṇḍraka (see a transcription of the plate in *JASB.*, 1838, pp. 45, 50). In the *Āitareya Brāhmaṇa* (VII, 18), the Puṇḍras are mentioned. According to the *Rājatarāṅgīnī* (Book IV) Puṇḍravarddhana was the capital of Gaud in the eighth

century A.D., when it was visited by Jayapīḍa, king of Kasmir, during the reign of Jayanta. Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonārgāon (near Dacca) and Western Bengal, the capital of which was Sātgaon, in 1352, and the provincial capital was fixed at Pāṇḍuā to which Firoz gave his own name and Ferozabad remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). 2. Same as Puṇḍra-deśa.

Purālī—Travancore; the Paralia of Ptolemy and the *Periplus of the Erythrean Sea* (see Schoff's *Periplus*, p. 234). It is a corruption of Paraloka, celebrated for its pearl fishery (Bhoja's *Yukti-Kalpataru*, published in Law's *Calcutta Oriental Series*, pp. 111, 112).

Purāṇādhishṭhāna—Pandritan, about four miles to the south-east of Srinagar. It was the ancient capital of Kasmir (*Rājatarāṅgiṇī*, Bk. V, v. 266). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

Purī—Jagannāth in Orissa. It was visited by Vajrasvāmin, the Jaina patriarch after Suhastin. It was then governed by a Buddhist king (*Śthavirāvalī*, XII, 334).

Purīkā—1. Perhaps Paura, the capital of Gedrosia (*Mbh.*, Śānti, 111; cf. McCrindle's *Invasion of India by Alexander*, p. 172). 2. A country on the Nerbuda (*Bṛihat Saṃhitā*, ch. 14; *Mārka. P.*, ch. 57).

Purpā—1. A branch of the Tapti (*Padma P.*, Uttara, ch. 41); but see Payoshnī. 2. The river Paira, a branch of the Godavari (*Brahma P.*, ch. 106).

Purṇadārba—Kaliñjar (*Vāyu P.*, ch. 45).

Purushapura—Peshawar, the capital of Gāndhāra (*Devi Purāṇa*, ch. 46). See Gāndhāra and Nava-Gāndhāra. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shahji-ki-Dheri outside the Lahore gate of Peshawar (*JRAS.*, 1912, p. 113). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see Tāmasavana. It was called Purushawar in the eleventh century A.D. (Alberuni's *India*, Vol. I, p. 206). The Buddhist monk Asaṅga lived here in the 6th century A.D. It was also the birth-place of Vasubhandu, Asaṅga's youngest brother (*JRAS.*, 1905, p. 37).

Purushnī—Same as Parushnī.

Purushottama-kshetra—Purī in Orissa (see Śrīkshetra and Purī). Indradyumna, king of Malwa, is said to have caused the image of Jagannāth to be made out of a log of wood which he found floating at Bāṅkimohana, and set it up in a temple built by him. (*Skanda P.*, Viṣṇu Kh., Purushottamakshetra-Māhāt., ch. 1; *Brahma P.*, ch. 51). The image was removed and kept concealed at Sonepur-Gopāli, on the western border of Orissa, when it was attacked by a Yavana named Raktavāhu at the time of Rājā Śiva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavāhu's invasion. The image was recovered several centuries after by Rājā Yayāti Keśari in the sixth century of the Christian era. But the present temple was built by the minister Paramahansa Bājpai at a cost of one crore of rupees by the order of Anaṅga (Anianka) Bhīma Deva. The image was afterwards burnt by a Hindu convert named Rāju, who was called Kālāpāhād, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dāru Brahma*; Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannāth was made according to the figure of the Buddhist *Tri-ratna*. In fact, the image of Jagannātha, Balarāma and Subhadra

represent Buddha, Dharma and Saṅgha respectively, and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumeru with the lotus and crescent above it (Cunningham's *Bhilsa Topes*, p. 355 and *Pujā-Kāṇḍa* quoted in Hodgson's *Literature and Religion of the Buddhists*, p. 105). Fa Hian and Hiuen Tsiang speak of the drawing of the cars of Buddha, Dharma and Saṅgha. It has, however, not yet been investigated whether the images of Jagannātha, Balarāma and Subhadra correspond to the images of Kṛishṇa, Baladeva and the goddess Ekānamā respectively, mentioned by Varāha-mihira in his *Bṛihat-saṃhitā* (ch. 58, v. 37): for the origin and name of Ekānamā or Sāvitrī, see *Vāyu P.*, ch. 25. Mr. Patterson says that the images are the representation of Om (ॐ) (*Asia. Res.*, viii, *Jagannātha*). It is now a settled question that Purī is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see Dantapura and Śrīksheta). Sākshi-Gopāla, which contains a beautiful image of Kṛishṇa, is ten miles by rail from Purī, and Remunā, which contains the image of Khīrchora-Gopīnātha, is five miles to the west of Balasore.

Purva-gaṅgā—The river Nerbuda.

Purva-Kosala—Same as Kosala (*Mbh.*, Vana, ch. 19).

Purva-Sarasvatī—A branch of the Gomati (Gumti) which flows through Naimishāranya (*Devi-Bhāgavata*, IV, ch. 8; *Matsya P.*, ch. I, 162).

Purva-sindhu—Same as Dakṣiṇa-Sindhu.

Purvasthali—See Parthalis.

Purva-Videha—See Aparā-Videha (Dr. R. L. Mitra's *Lalita-vistara*, ch. 3 and his note at p. 52).

Pushkalāvati—Pushkalāvati or Pushkarāvati, the old capital of Gāndhāra, is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Pushkala who was placed here as king (*Rāmāyaṇa*, Uttara, chs. 101, 114; Lassen in *JASB.*, 1840, p. 476). Alexander the Great besieged and took it from Astes (Hasti) and placed Sangoeus (Saṅjaya) as his successor. It was probably Ashtanagara or Hashtanagara (Charsaddah), eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar. It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north-eastward beyond the Kabul river. See Gāndhāra. The ancient name of Pushkalāvati or Pushkarāvati is said to have been Utpalavati (in the Uttarāpatha) where Buddha in a former birth as Brahma-prabhā, a hermit, gave his body to a famished tigress who was about to eat her two new-born cubs (*Divyāvadāna-mālā* in Dr. R. Mitter's *Sanskrit Buddhist Literature of Nepal*, p. 316).

Pushkara—The Pushkar Lake, six miles from Ajmir. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Mlechchhas called Utsabasaṅketa lived near or about Pushkara (*Sabhā Parva*, chs. 27, 32), and also in the Himalaya (*Raghuvamśa*, ch. IV, 78).

Pushkara-dvīpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bhushkara or Bokhara. It was comprised in Scythia of the Greeks.

Pushkara-sarasvatī—See Sarasvatī (1), (*Mbh.*, Śalya, ch. 39).

Pushkarāvati—Same as Pushkalāvati.

Pushkarāvati-nagara—Rangoon. It is said to be situated in Ramanya Maṇḍala. Tapusa and Bhalluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarāvati-nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, Vol. III, p. 110; *JASB.*, 1859, p. 473).

Pushpa-giri—A part of the Malaya range, in which the river Kṛitamālā (Vaiga) has got its source (*Mārkaṇḍeya P.*, ch. 57; cf. *Vishṇu P.*, Pt. II, ch. 3).

Pushpapura—Patna. It appears that it was originally the name of a quarter of ancient Pātāliputra and inhabited by the rich and the nobles (*Mudrārākṣasa*, Act I); from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumrār) where the royal palace was situated. Same as Pātāliputra and Kusumapura.

Pushpāvati—The river Pāmbai in Travancore (*Barāha P.*, ch. 85).

R

Rādha—That part of Bengal which lies to the west of the Ganges (Ānanda Bhaṭṭa's *Ballāla-charitam*, pt. II, ch. 1), including Tamruk, Midnapur (Wilson's *Introduction to Mackenzie Collections*, chaps. 138, 139) and the districts of Hughli and Burdwan. A portion of the district of Murshidabad was included in its northern boundary. It was the native country of Vijaya, who conquered Ceylon with seven hundred followers (Upham's *Rājāvali*, pt. I; *Rājatarāṅgiṇī*, ch. 2; *Mahāvamsa*, chaps. 6, 47); see *Sīmhala*. It is the Lāḷa of the Buddhists and Lāḍa of the Jains. According to the latter, Bajrabhumi and Subbbabhumi are the two divisions of Lāḍa where Mahāvira or Varddhamāna, the 24th Tīrthaṅkara, wandered for more than 12 years before he attained Jinahood (Bühler's *Indian Sect of the Jinas*) at Jṛimbhikagrāma on the river Rījupālikā near the Pārasnāth hills (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38). Prof. Jacobi supposes that Subbbabhumi is probably the country of the Submas, who are also identified with the Rādhas (Jacobi's *Āchārāṅga Sūtra*, bk. 1, ch. 8, sec. 3 in *SBE.*, Vol. XXII, p. 84). The ancient name of Rādha was Sumha (Nilakaṇṭha, see Sumha) and its name in the mediæval period was Lāḷa or Lāla. The Purāṇas call the country by the name of Sumha, excepting the *Devī-Purāṇa* (ch. 39) in which Rādha is mentioned. Kālidāsa mentions Sumha in his *Raghuvamśa*, IV, v. 35. Rādha is perhaps the Gāṅga of the inscriptions (*Epigraphia Indica*, II, 198; IV, 288). It is the country of the Gangridæ Calingæ of Pliny and Gangaridai of Megasthenes and Ptolemy. Its capital according to Ptolemy, was Gāṅge which is identified with Saptagrāma or Sātgaon. To account for the names of Gāṅga, Gāṅge and Ganges Regia, either we must suppose that at the beginning of the Christian era the country was either conquered by some monarch of the Gāṅga dynasty of the south (see Palakāda for the Gāṅga dynasty of Mysore), or that it derived its name from its capital Saptagrāma, called Gaigā on account of its situation on the Ganges. See Gāṅga. According to Diodorus the Ganges flowed by the eastern side of the country of the Gangaridai. It should be stated that according to Prof. Wilson, Ananta Varma, the first of the line of Gangā-vamśa kings of Orissa was also called "Kolāhala, sovereign of Gangā-Rādhi" (*Mackenzie Collections*, Intro., cxxxviii). Rājasekhara who flourished in the tenth century mentions the name of Rādha instead of Sumha (*Karpūra-maṇḍari*, Act I). The *Prabodhachandrodaya-Nāṭaka* (Act II) which was written in the eleventh century speaks of Dakṣiṇa Rādha, indicating that before that period Rādha was divided into Uttara and Dakṣiṇa Rādha. The portion on the north of the river Ajaya (including a portion of the district of Murshidabad) is *Uttara Rādha* and that on the south is *Dakṣiṇa Rādha*. In the *Mahā-*

Laṅgeśvara Tantra in the *Hundred-names of Śiva* the names of Tārakeśvara and Siddhinātha are mentioned and their temples are said to be situated in Rādha. Hence the celebrated temple of Tārakeśvara must have been existing before that book was composed. For the history of Rādha before the Mahomedan period see my *Notes on the History of the District of Hughly* in *JASB.*, 1910, p. 599. It should be stated that *Rādha* is a corruption of *Rāshṭra*, and an abbreviation of Gaṅgā-Rāshṭra or Gaṅgā-Rāḍa (the kingdom of Gaṅgā the "district of the Ganges" of the *Periplus* and Ganga-ride of Megasthenes. Ganga-Rāḍa was contracted into *Gāṅga* mentioned in the *Kauṣītaki Upanishad* and in the *Karhad Plate Inscription* of Krishna III, and also into *Rāḍa* which is further corrupted into Lāḍa and Lāla.

Ralbhya-Ārama—Kubjāmra at a short distance to the north of Hardwar; it was the hermitage of Rishi Raibhya.

Raivata—Mount Girnar near Junagar in Guzerat. It was the birth-place of Neminātha, hence it is one of the five great Tīrthas of the Jains (Tod's *Rājasthāna*, Vol. I, ch. 19; *Mbh.*, Sabhā, ch. 14); see Samet-Sikhara. For the names of the 24 Tīrthaṅkaras of the Jains, see Śrāvastī. It is the Revayae hill of the Jains near Bāravai or Dvāravati (*Antagaḍa-Desāo*, Dr. Barnett's trans., p. 84).

Raivataka—Same as Raivata (*Mbh.*, Ādi, ch. 220).

Rājagriha—1 Rājgir (*Agni P.*, ch. 10), the ancient capital of Magadha (see Girivrajapura). The new town of Rājagriha was built by Bimbisāra, father of Ajātasatru, at a distance of about a mile to the north of the old town of Rājagriha or Girivrajapura of the *Mahābhārata* (Āsvaghosha's *Buddha-charita*, in *SBE.*, XLIX). 2. Rājgiri on the north bank of the Bias in the Panjab, the capital of Āsvapati, king of Kekaya and maternal grandfather of Bharata (*Rāmāyaṇa*, Ayodhyā k., ch. 70).

Rājamahendra—The capital of Kāliṅga, said to have been founded by Mahendra Deva, but see Rājapura.

Rājanagara—Ahmedabad in Gujerat (*Ep. Ind.*, Vol. II, p. 42). See Karāvatī.

Rājapura—The capital of Kāliṅga (*Mbh.*, Śānti, ch. 4). Perhaps it was the ancient name of Rājamahendri.

Rājapuri—Rajauri, south of Kasmir and south-east of Punach called Puhats by the Kasmiris.

Rāmadāsapura—Amritsar in the Panjab. Rāmdās, the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Bābā Nānak. Rāmdās obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Punjab Gazetteer—Amritsar*). It was also called Chak.

Rāmagaḍ-Gauḍa—Balarāmpur, twenty eight miles north-east of Gonḍa in Oudh.

Rāmagiri—Ramtege (Ramtak), 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghadūta*, v. 1 note). Traditionally Ramtek was the place where Śambuka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra, hence it may also be identified with the Śaibala-giri (mountain) of the *Rāmāyaṇa*, (Uttara, ch. 88). It contains a temple of Rāmachandra and also a temple dedicated to Nāgarjuna. Kālidāsa places the scene of his story in *Meghadūta* at Rāmagiri. Rāmagiri has also been identified with Rāmgaḍ in Sirgūjā, one of the tributary states of Chhota Nagpur. There is a large cavern called Sitā Bāngira cave high up in the rocks, forty-five feet deep and six feet high at the entrance, containing inscriptions of the time of Aśoka. There is also

a natural fissure in the mountain called Hātiphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 55 to 16 feet, and height 108 feet. The cave is said to have been noticed in the *Rāmāyaṇa* and in the *Raghuvamśa* (*Archæological Survey Reports*, Vol. XIII, p. 41; *Lists of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Rāmāgiri with Rāmgad does not appear to be correct. There can be no doubt therefore that the Sītā Baṅgira Cave at Rāmgad in the Sirgujā State is the Riksha-vila of the *Rāmāyaṇa* (Kishk. k., chs. 51, 52), but there is another Bindhyāchala : see Bindhyāchala (2).

Rāmāgrāma—Rampur Deoriya in the district of Basti in Oudh, which once contained a stūpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. S. Report*, Vol. XVIII, p. 4; XXII, pp. 2, 111; Upham's *Mahāvamśa*, ch. 31). It was visited by Fa Hian and Hiuen Tsiang.

Rāmahrada—A sacred tank or lake situated on the northern side of Thanoswar; it is 3546 feet in length from east to west and 1900 feet in breadth from north to south. It was called Dvaipāyanahrada on account of an island in the middle of it, which contained a well called Chandra-kūpa. It was also called Saryanāvata or Saryanāvata in the *Rig-Veda* (I, 84, 14), a small tank situated on the north-eastern side of this tank is still called Sunetsar which is evidently a corruption of Saryanāvata the two tanks being formerly one. It was also called Brahmasara on account of Brahmā having performed austerities on the bank of this tank. It was likewise called Rāmahrada as Paraśurāma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshatriyas. It was also called Chakra-tīrtha as on the bank of this tank Kṛṣṇa attempted to kill Bhīma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see *Oghavati*). On the bank of this tank Purūravā recovered Urvaśī, and Indra killed Vṛtrāsura by a thunderbolt made of the bone of Dadhichi Muni (*Mahābhārata*, Vana, chs. 83, 100, 101; Cunningham's *Anc. Geo.*, pp. 331-335).

Rāmākeli—A village about 18 miles to the south-east of Malda in the district of Rajshahi in Bengal. It contains two tanks called Rūpasāgara and Sanātanasāgara, said to have been excavated by the two brothers Rūpa and Sanātana, the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah, king of Gauḍa. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Antya Kh., ch. IV). A fair is held here every year in the month of Jyāishṭha to commemorate the conversion of the two brothers into Vaishnavism.

Rāmaṇīyaka—A pleonastic form of Rāmāniya, that is Armenia (*Mahābhārata*, Ādi, ch. 26 : see my *Rasātala or the Under-world*).

Ramaṇya—Pegu and the delta of the Irawadi. It was also called Aramaṇa (Phayre's *Hist. of Burma*, p. 30).

Rāma-tīrtha—Three miles north of Hāngal in Dharwar district, Bombay Presidency (*Padma P.*, Swarga (Ādi), ch. 19; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 137).

Rāmeśvaram—Same as Setubandha (*Rāmāyaṇa*, Laṅkā k., ch. 25). The island of Rāmeśvara is separated from the mainland of India by the Pumben Passage. It contains the celebrated temple of Rāmeśvara said to have been established by Rāmachandra himself. Rāmajharakā, containing the impression of Rāmachandra's feet, is one mile and a half from the Rāmeśvara temple, from this place Rāmachandra is said to have supervised the construction of the Adam's Bridge.

Rāmeśvara-saṅgama—The confluence of the river Banas with the Chambal.

Raṅkshu—The Rangit, a tributary of the Tistā in the Darjeeling district (*Mārkaṇḍ. P.*, ch. 57).

Rantipura—Rintambur or Rintipur on the Gomati, a branch of the Chambal. It was the abode of Ranti Deva alluded to by Kālidāsa in his *Meghadūta* (pt. I, śl. 47). The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (Droṇa P., ch. 67).

Rasa—The river Jaxartes, the Ranha of the Avesta (Macdonnell and Keith's *Vedic Index of Names and Subjects*, Vol. II, p. 209; *Rig Veda*, X, 75).

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Te-le*, the Sanskrit form of which is *Tala*. Rasātala or Pātāla was the general name of the country as well as the specific name of one of its provinces. The seven "spheres" or provinces of Rasātala derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock. (1) Atala derived its name from the A-telites; (2) Bitala from the Ab-telites; (3) Nitala from the Neph-thalites; (4) Talātala from the To-charis (or the Takshakas of the *Mahābhārata* and the *Purāṇas*, see Todd's *Rājasthan*, vol. I, ch. VI, p. 61 note). The *Vishṇu P.* (ii, ch. 8) has Gabhastimat instead of Talātala; Gabhasti appears to be the same as the Jaxartes (*ibid.*, ch. 4), especially the upper portion of it; (5) Mahātala from the Hai-talites; (6) Sutala from the Ci-darites or *Su* tribes who lived in the Upper Jaxartes and the Oxus. They were the Surabhis or cows (Ochorosmi of the classical writers) and Suparnas or Garuḍas or birds of the *Mahābhārata* (Udyoga, chs. 100 and 101), who lived in the Trans-Caspian District. The names of the several tribes of Suparnas commence with *Su* (*ibid.*, ch. 100). The Garuḍas were Sakas, but they followed the Zoroastrian religion; (7) Rasātala is the valley of the Rasa (*q.v.*) or the Jaxartes. It derived its name from the river Rasa, on the banks of which the Huns and the Scythians (Sakas) resided. They were called Nāgas or serpents. The word *Nāga* is evidently a corruption of Hiung-nu, the ancient name of the Huns, and according to some authority they believed that the Serpent (Nāga) was the symbol of the earth (Ragozin's *Vedic India*, p. 308). Each name of the serpents of Pātāla as mentioned in the *Mahābhārata* (Ādi, ch. 35) represents a tribe of Nāgas, as Śeśha—the Sses of Sogdiana, Vāsuki—the Usuivis, Takshakas—the Tocharis, Aśvatara—the Asis, Tittiri—the Tatars afterwards called Tartars, etc. For the different names of the Huns, or rather of their tribes, see Dr. Modi's *Early History of the Huns* in *JBBRAS.*, vol. XXIV (1916-17), pp. 565, 548. Some of the Scythians also were Hunnic tribes (*ibid.*, p. 563). *Pātāla*, though a general name, is evidently derived from the Eph-thalitas or the White Huns; they were called white in contradistinction to the black or sun-burnt Huns of the North (*ibid.*, p. 565). Rasātala or Pātāla was also the abode of the Dānavas (demons) who were also Turanians. [Dr. J. J. Modi's *Ancient Pātaliputra* in *JBBRAS.*, vol. XXIV (1916-17), pp. 519, 521]. The classical name of the Caspian Sea was Mare Caspium or Hyrcanum, which shows that the name was derived from the two parts of the name of Hiranyakaśipu (a *daitya*), the son of Kaśyapa; and the ancient town of Hyrcania near the modern town of Āsterabad to the south-east of the Caspian Sea must have been his capital, the ancient Hiranyapura (*Padma P.*, Śrīṣṭi, ch. 6) though tradition places it (*q.v.*) in India. Bali's palace was situated in Sutala or in the Trans-Caspian District (*Harivaṃśa*, ch. 262). Kaśyapa was the progenitor of the aforesaid tribes. The idea of Pātāla being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age, and the association

of the region with the Nāgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garuḍa birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasātala or the Under-World*.)

Rāstika—See **Lāta**.

Rathasthā—The river Rapti in Oudh (*Mbh.*, Ādi., ch. 172; R. K. Roy's *Mbh.*, p. 206 note).

Ratnadvipa—Ceylon.

Ratnākara-nadi—The Kānā-nadi on which is situated Khānākul-Krishṇanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahādeva Ghaṇṭeśvara (*Mahāliṅgesvara Tantra*).

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakṣiṇa Kośala or Gondwana. It was perhaps the capital of Mayuradhvaja and his son Tāmradhvaja who fought with Arjuna and Kṛishṇa for the sacrificial horse (*Jaimini-Bhārata*, ch. 41). Ratanpura became the capital of the Haihaya kings of Chhatīsgaḍ, where they ruled for fifty generations.

Rāvanahrada—It is supposed to be the Anava-tapta or Anō-tatta lake of the Buddhist works. It is called by the Tibetans Langak-tso and Rakhas-tal. The lake is fifty miles in length and twenty-five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Rāvana, king of Lankā. He is said to have bathed every day in this lake, and then worshipped Mahādeva in the Kailāsa mountain at a place called Homa-kunḍa. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans-Himalaya*, Vol. II, ch. 47).

Remunā—Six miles to the west of Balasore in Orissa, containing the temple of Kṣhīrachorā-Gopinātha, visited by Chaitanya.

Reṇukā-tīrtha—About sixteen miles north of Nahan in the Panjab (*Padma P.*, Swarga, Ādi, ch. 11). Reṇukā was the mother of Paraśurāma. The *Padma Purāṇa* mentions nine holy places (*usaras*) in Northern India; Reṇukā, Śūkara (Soron on the Ganges), Kāśī (Benares), Kāli (Karra on the Ganges), Īśwara, Kālāñjara and Mahākāla (Ujjain).

Revā—The river Nerbuda (*Meghadūta*, Pt. I, v. 20; *Padma P.*, Svarga, ch. 10), but according to some *Purāṇas* the Revā and the Narmadā are different rivers (*Bāmāna P.*, ch. 13, vs. 25, 30; *Bhāgavata P.*, Bk. V, ch. 19).

Revāpura—Same as **Śivālaya**. Ghuṣṇeśa Mahādeva is said to be in Revāpura (*Padma P.*, Uttara, ch. 62); hence Revāpura is identical with Śivālaya.

Revavanti—Revadaṇḍa (see **Champāvati**).

Rijupālikā—The river Barākar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing foot-prints of Mahāvīra, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupālikā, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrāma which was near the Pārasnath hills (*Kalpāsūtra* in *SBE.*, XXII, p. 263; Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

Riksha-parvata—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmāṇḍa P.*, ch. 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc., as well as the mountains

of Gondwana in which the river Mahānadi has got its source (*Mbh.*, Śānti., ch. 52) and also the mountains where the rivers Nerbuda, Sone, Suktimati, etc., take their rise (*Bardha P.*, ch. 85; *Skanda P.*, Revā Kh., ch. 4).

Riksha-vila—The Sitā-Baṅgira cave at Rāmgāḍ in the Sirguja State of the Chutia-Nagpur division (*Rāmāyaṇa*, Kishk. k., chs. 51, 52; *List of Ancient Monuments in the Chota Nagpur Division*). The latter work wrongly identifies Rāmgāḍ including the Sitā-Baṅgira cave and the Hātiphor tunnel with Rāmagiri of the *Meghadūta*. See **Rāmagiri**. But this Rikshavila appears to have been situated in the Vindhya-chala of North Mysore (*Rāmāyaṇa*, Kishk., chs. 48, 50) and not of Northern India.

Rishabha-parvata—The Palni hills in Madura, which form the northern portion of the Malayā mountain (*Mbh.*, Vana P., ch. 85; *Chaitanya-charitāmṛta*, II; *Gaurasundara*, p. 214). (The *Mahābhārata*, Vana P., ch. 85) says it is situated in Pāṇḍya. The hills are locally called Barāha Parvata.

Rishikulyā—1. The Rishikuilia river on which Ganjam is situated; it rises in the Mahendra hills (*Brahmāṇḍa P.*, Pūrva, ch. 48). It is also called Rasikoila (Thornton's *Gazetteer*, Ganjam). 2. The Kiyul, which rises on the Suktimat mountain in Bihar sub-division not far from Rajgir (*Arch. S. Rep.*, Vol. VIII, p. 124).

Rishipattana—Sārṇāth near Benares—Isipatana of the Buddhists (*Lalitavistara*, ch. 26).

Rishyamāka—A mountain situated eight miles from Anagondi on the bank of the Tuṅga-bhadra. The river Pampā rises in this mountain and falls into the Tuṅgabhadra after flowing westward. It was at this mountain that Rāmchandra met Hānumān and Sugriva for the first time (*Rāmāyaṇa*, Kishk., ch. IV). Mataṅga-vana, where the female ascetic Śavari resided, was near this mountain on the western side of the river Pampā.

Rishyaśṛiṅga-āśrama—The hermitage of Rishi Rishyaśṛiṅga of the *Rāmāyaṇa* was situated at Rishi-kunḍa, twenty-eight miles to the west of Bhagalpur, and four miles to the south-west of Bariarpur, one of the stations of the East India Railway (*Rāmāyaṇa*, Ādi k., ch. 9). The hermitage was situated in a circular valley formed by the Maira hill which is evidently the Maruk hill of Captain Thuillier (see the *Kharakpur Hills* in *JASB.*, 1852, p. 204). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi-kunḍa, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi-nadi and falls into the Ganges at a distance of five miles; but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhāṇḍaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions. A fair is held here every third year in honour of the Rishi Rishyaśṛiṅga. Other places as the Singarika or Rishyaśṛiṅga Parvata, 8 miles to the south of the Kajra station (*Ind. Ant.*, vol. II, p. 140) also claim the honour of being the hermitage of the Rishi (see **Rohinnālā**), but from the proximity of Rishi-kunḍa to the Ganges, which afforded facility to the public women sent by Romapāda, king of Aṅga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyaśṛiṅga and his father Bibhāṇḍaka performed austerities. The Rishi's hermitage is said in the *Mahābhārata* to have been situated not far from the river Kuśi (ancient Kauśiki) and three yojanas or twenty-four miles from Champā, where the houses of the public women were situated. (*Mbh.*, Vana, chaps. 110, 111).

Rishyaśṛīṅga-giri—Same as Śṛīṅga-giri.

Roāśvara—Roāsar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Mundi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north-west of Jvālāmukhi. The lake contains seven moving hills, one of which called Gauri Devi possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rishi Lomaśa (*JASB.*, 1902, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

Rohana—Adam's Peak in Ceylon; it is also called Sumana-kūṭa (Murāri's *Anargharāghava*, Act vii, 99; *Rājatarāṅgiṇī*, iii, v, 72; Upham's *Rājāvalī*).

Rohi—Afghanistan; it was also called Roha. Same as Loha.

Rohiṇi—The rivulet Rohin in the Nepalese Terai which separated Kapilavastu from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohiṇi between the Koliyas and the Sakiyas was averted by Buddha (*Jātaka*, Camb. ed., vol. V, pp. 219-221).

Rohinnālā—Lo-in-ni-lo of Hiuen Tsiang. Vivien St. Martin has identified it with Rohinnālā and General Cunningham with Rajaona which is two miles to the north-west of the Lakhisarai station of the E. I. Railway. General Cunningham also surmises that by Lo-in-ni-lo Hiuen Tsiang meant Kiyul (*Arch. S. Rep.*, vol. III). Rohinnālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges; perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit-nālā or Rohinnālā, is five miles to the north-west of Uraïn in the district of Monghyr. There are many Buddhist and other ancient ruins at Uraïn (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that "one Rehuānālā was in the dominion of Indradumnya, the last king of Jayanagar, who is supposed by General Cunningham and Buchannan (*Eastern India*, II, p. 26) to have been the last of the Pāla Rājās of Magadha (Bihar) who was defeated by Mukhdum Maulana Bux, one of the chiefs under Bakhtiar Khiliji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyaśṛīṅga's āśrama was situated; it contains several springs and some temples (see *Rishyaśṛīṅga-āśrama*).

Rohita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort, which is said to have been built (*Harivaṃśa*, ch. 13) by Rohitāśva, son of Rājā Hariścandra of the *Rāmāyaṇa* and *Mārkaṇḍeya Purāṇa* and ancestor of Rāmachandra of Oudh. It was also called Rohitāśva (*JASB.*, viii, p. 698). The buildings in the fort were repaired and renovated by Man Sing in 1597 A.D. after he was appointed Subedar of Bengal and Bihar. The Rhotas hill is a spur of the Kymore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB.*, 1839, pp. 354, 693.

Rohitaka—Rohtak, forty two miles north-west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, Sabhā P., ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

Rohitāśva—Same as Rohita (*JASB.*, vol. VIII, p. 695).

Roruva—The capital of Sauvira (*Āditta Jātaka* in *Jātaka* (Cam. Ed.), III, p. 280; *Mahā-Govinda Sutta* in *Dīgha Nikāya*, XIX, 36).

Rudra-Gayā—In Kolhapura (*Padma P.*, Uttara, ch. 62).

Rudrakotī—1. In Kurukshetra (*Padma P.*, Svarga, ch. 11). 2. On the Nerbuda near its source (*Padma P.*, Swarga, Ādi, ch. 6).

Rudrapada—In Mahālaya or Omkaranātha, where Mahādeva (Rudra) left his foot-mark (*Kūrma P.*, Pt. II, ch. 36).

Rurumuṇḍa Parvata—Same as Urumuṇḍa Parvata (*Divyāvadāna*, Cowell's ed., chs. XXVI, p. 349; XXVII).

S

Sābhramati—The river Sābarmati in Guzerat (*Padma P.*, Uttara kh., ch. 52). It rises from Nandikuṇḍa (ch. 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay.

Sadānirā—1. The river Karatoyā which flows through the districts of Rungpur and Dinajpur, the ancient Puṇḍra (*Amarakosha*, Pātāla, V; *Tiṭhitatva*, p. 796). The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā. 2. A river mentioned in the *Śatapatha-Brāhmaṇa* as being situated between Vidcha (Tirhut) and Kośala (Oudh); the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha-Brāhmaṇa*, was composed by Yājñavalkya (see *Śatapatha-Brāhmaṇa*, IX, 4). It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha-Brāhmaṇa* in the *Sacred Books of the East*, Vol. XII, p. 104), but in the *Mahābhārata* (Sabhā P., ch. 20), it has been placed between the Gaṇḍakī and the Sarayu, and in the list of rivers Sadānirā is mentioned as a distinct river from the Karatoyā or the Gaṇḍak (see *Mbh.*, Bhishma P., ch. 9). Mr. Pargiter identifies it with the Rapti, a tributary of the Sarayu (see his *Mārkaṇḍeya P.*, c. 57, p. 294).

Śāgala—Same as Śākala, the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Milindā Pañha*, Vol. XXXV of *SBE.*, p. 1). The Śaṅkheyya monastery was near Śāgala. It was the captial of Madra-deśa (*Jātaka*, Vol. IV, p. 144).

Śāgara-saṅgama—A celebrated place of pilgrimage still called by that name or Gaṅgā-sāgara near the mouth of the Ganges, said to have been the hermitage of Rishi Kapila, same as Kapilāśrama. (*Bṛihat-Dharma Purāṇa*, Pūrva khaṇḍa, ch. 6; *Mbh.*, Vana, ch. 114). The temple in honour of Kapila Muni in Śāgar Island was erected in 430 A.D., but it was washed away by the sea in 1842. It once contained a population of 200,000 (*JASB.*, 1850, p. 538, note).

Sāhaṇjana—Same as Sanjān (*Harivaṃśa*, ch. 33).

Sahasarāma—Sāsiram in the district of Shahabad. Aśoka's inscription is on Chandan Pir's hill situated on the east of the modern town. It is ninety miles to the south-west of Patna. Within the town is situated the tomb of Sher Shah in an artificial tank. For Pratāpa Dhavala's inscription of 1173 A.D. and Aśoka's inscription on Chandan Sāhid hill, see *JASB.*, 1839, p. 354.

Sahyādri—The northern parts of the Western Ghats north of the river Kāveri; the portion south of the river Kāveri was called Malaya-giri (see *Mahāvīra-charita*, Act V, v. 3).

Sahyādrījā—The river Kāveri (*Śiva P.*, *Vidyēśvarasamhitā*, ch. X).

Śaibala—Same as Śivālaya (*Bṛihat-Śiva P.*, II, ch. 4).

Śaibala-giri—Rāmāgiri or Rāmtek mountain, 24 miles to the north of Nagpur in the Central Provinces. At the foot of this mountain a Śūdra, performed asceticism, on account of which he was killed by Rāmachandra (*Rāmāyaṇa*, Uttara k., ch. 88). See Rāmāgiri and Śambuka-āśrama. It was situated on the southern side of the Vindhya range (*Ibid.*).

Sailodā—The river Jaxartes which flows through the northern extremity of Sogdiana (*Matsya P.*, ch. 120 and *JASB.*, Vol. LXXI, p. 156). But the Jaxartes has been identified with the river Sitā (see *Sitā*). The identification of Sailodā with the Jaxartes does not appear to be correct (see *Brahmāṇḍa P.*, ch. 51). The river is said to be situated between the Meru and Mandāra mountains (*Mbh.*, Sabhā, ch. 51) and near Uttara-kuru (*Rāmāyaṇa*, Kishk.; ch. 43).

Sairindhra—Sirhind (see *Bṛihat-saṃhitā*, XIV, ch. 29).

Sairishaka—Sirsa in the Panjab (*Mbh.*, Sabhā, ch. 32).

Saitabāhinī—Same as **Bāhudā** (*Amarakoṣha*).

Śakadvīpa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB.*, Vol. LXXI, p. 154). Sey-thia and Sog-dia-na are corruptions of Śaka-dvīpa. According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand. According to Strabo the country lying to the east of the Caspian Sea was called Scythia (see also Ragozin's *Assyria*, ch. 12). In 160 B.C. the Śakas or Sse were expelled from Sogdiana by the Yushtis or Yuehohis, a tribe of the Tatars. The Śakas, after fighting their way, through the Greek kingdoms, ceded to Chandragupta by Seleukos and which had become independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurā, Ujjayinī and Girinagara, as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sse", or Śakas. Meanwhile the five tribes of the Yushtis or Yuehchis being pressed from behind conquered Baktria in 126 B.C. (see *Bāhlhka* and *Śākala* and *Pañchanada*). About a century afterwards the Kushanas one of the branches became predominant. The Kushanas after defeating the Śaka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śaka satrap from Mathurā, and they made Takshasilā their capital of the kingdom extending from Baktria to the Doab of the Ganges, and Mathurā remained their subordinate capital. Kanishka, belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A.D. The resemblance of the following names of the countries, rivers and mountains in Śakadvīpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking:—

Mahābhārata, Bhishma Parva, ch. 11.—Ptolemy (McCrindle's translation pp. 283—297).

Śakadvīpa.

Skythia.

Countries (Varshas).

Kumuda Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes. Komedorum Montes is the Tsung-hing mountain of Hiuen Tsiang: see Kiu-mi-to in Beal's *RWC.*, Vol. I, p. 41.

Sukumāra Komaroi.

Jalada Golaktophagoi.

Jalandhara Salateroi (p. 268) or the Zaratoi (p. 288).

Countries (Janapada).

Mṛiga Margine or Margiana, present Merv (Bretschneider's *Medieval Researches*, Vol. II, p. 103).

Masaka Massagetai.

Mandaga Makhaitegoi.

Rivers.

Sita The Syr-daria or the Jaxartes (*daria* means river).

Chakshuvarddhana The Oxos or the Oxus.

Kumārī The Rha or the Volga.

Mountains.

Meru Mt. Imaus.

Malaya Alana mountain.

Śyāma-giri Kaukasos Mount (including the Beloortag and the Mustag mountain which means the Black mountain. It is identical with Mount Syāmaka of the *Avesta* (*Yast.* XIX, 5; *SBE.*, Vol. XXIII, p. 288).

Vishṇu Purāṇa, pt. II, ch. 4;—Ptolemy (McCrindle's translation, pp. 283—297).

Countries.

Kusumoda Inhabited by the Khorasmai (p. 282).

Maudādī Inhabited by the Mardiyenoi (p. 281).

River.

Ikshu The Oxos.

Mountain.

Asta-giri Aska-tangka (*tangka* means mountain, p. 285).

Durga Śalla The El Burz mountain, as both the words *Durga* and *Burz* mean a fort (see my *Rasātala or the Under-World*).

Town.

Mārkaṇḍa Samarkand (p. 274), the capital of Sogdo or Sogdiana, called Maracanda (Bretschneider's *Medieval Researches*, II, p. 58; McCrindle's *Invasion of India by Alexander the Great*, p. 40).

It should be noted that in Śakadvīpa, the river Hiraṇvati (the river of gold) mentioned in the *Mahābhārata* (VI, ch. 8), forming the boundary of the country of the Suparṇas or Garuḍas, is evidently Zarafshan, the (distributor of gold) It is the river Hātaki-Nadi of *Rasātala* of the *Bhāgavata* (V, ch. 24). It rises in the Fan-tau mountains and falls into Kara-kul lake.

Śākala—The capital of Madradeśa (*Mahābhārata*, Sabhā, ch. 32). It has been identified by Cunningham with Sanglawala-Tiba on the Apagā river west of the Ravi in the district of Jhang in the Panjab. But this identification has been proved to be erroneous, it has been identified with Chuniot or Shakkot in the Jhang district. But Dr. Fleet has identified

Śākala with Sialkote in the Lahore division, Panjab (Smith's *Early History of India*, 3rd ed., p. 75; Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rājā Śāl (i.e., Śalya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander,—Milinda of the Buddhists (140—110 B.C.), (see *Bāhika* and *Śākadvīpa*). The *Vāyu Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 82 years. Śākala was called Euthydemia by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kalinga-Bodhi Jātaka* in *Jātaka*, Cam. ed., IV, 144). It is the birth-place of Sāvitrī, the wife of Satyavāna (*Matsya Purāṇa*, ch. 206). Śalya, the brother of Mādri, was king of Madra at the time of the *Mahābhārata*. Mihirakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns, but according to some authorities Mihirakula's grandfather Lakhana Udayāditya established his capital at Śākala (see Magadha).

Śākambharī—1. Sambhāra in Western Rajputana (*Mbh.*, Ādi P., ch. 78; *Ind. Ant.*, VIII, 159; X, 161; *JRAS.*, Vol. XVII, p. 29), where a well called Deodānī is pointed out as the identical well in which Devayānī, who afterwards became the queen of Rājā Yayāti, was thrown by the princess Śarmishthā. Śākambharī was the capital of Sapādaksha country (*Ep. Ind.*, Vol. II, p. 422). See Sapādaksha. 2 The celebrated temple of Śākambharī is situated in Kumaun on the road from Hardwar to Kedārnaṭh. The temple of Śākambharī Devī is situated on Mount Sur-Kot on the north-western part of the Sewaliks (*Calcutta Review*, Vol. LVIII (1874), pp. 201 f.; *Devī-Bhāgavata*, VII, ch. 28).

Sakaspura—Same as Saṅkāśya (Hardy's *M.B.*, p. 310).

Śakasthāna—Sistan, where the Śakas first settled themselves, though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription; Cunningham's *Bhilsa Topes*, p. 128). It was called Drangiana before it bore name of Śakasthāna, afterwards it was called Sijistan and its modern name is Sistan (Rapson's *Anc. Ind.*, p. 137).

Śāketa—Ayodhyā or Oudh (*Hemakosha*). Its capital was Sujanakot or Sanchankot, the Shāchi of Fa Hian, thirty-four miles north-west of Unao in Oudh (Dr. Rhys Davids' *Buddhist India*, p. 39) on the river Sai in the Unao district. It appears from the *Mahāvagga* (VII, 1. 1, in the *Sacred Books of the East*, Vol. XVII) that the town of Śāketa was six leagues from Śrāvastī. McCrindle identifies it with Ayodhyā, the Sageda of Ptolemy.

Śakra-kumārikā—Near Reṇukā-tīrtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Punjab. The name of Śakra-kumārikā was used by way of contradistinction to Kanyā-kumārikā (*Mahābhārata*, Vana, ch. 82, v. 81).

Śālāgrāma—A place situated near the source of the Gaṇḍak, where Bharata and Rishi Pulaha performed asceticism (*Padma P.*, Pātala kh., ch. 78; *Bhāgavata*, Sk. V, ch. 7). It was the birth-place of Mārkaṇḍa (*Bṛihat-Nāradya P.*, ch. 5). Jada-Bharata's hermitage was situated on the Kākaveni river on the north of Reḍigrāma, and that of Pulaha in the latter village (*Archāvalara-sthala-raibhava-darpanam*). For description of Śālāgrāma and the holy stones called Śālāgrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-359; Wilford's *Ancient Geography of India in Asia: Res.*, XIV, p. 414; *Brahma-vaivarta P.*, ii, ch. 13). See Muktinātha.

Śālāgrāmī—The river Gaṇḍak, especially that portion of it which is within half a mile of Muktinātha, the bed of which abounds with sacred stones called Śālāgrāma: see Muktinātha (*Barāha P.*, ch. 144). It is also called Kālī.

Sālātura—The birth-place of Pāṇini, the celebrated grammarian (Hiuen Tsiang in Beal's *RWC.*, Vol. I, p. 114 note, but see Rām Dās Sen's *Pāṇini* in the *Aitihāsika Rahasya*, and Weber's *History of Indian Literature*, p. 218). It has been identified by Cunningham (*Anc. Geo.*, p. 57) with the village of Lahor (Lahul of G. Bühler's *Brahma Alphabet*, p. 23) to the north-west of Ohind in the Panjab. It was situated within the ancient country of Gandhāra. Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajanikānta Gupta's *Pāṇini*). According to Dr. Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era, if not earlier. But in the *Indian Antiquary* (Vol. I, p. 302), it is said that Pāṇini lived at the time of Pushpamitra, king of Magadha (178 to 142 B.C.). Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B.C. (*History of Ancient Sanskrit Literature*, pp. 245, 301), but Professor Goldstücker refutes this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini, and Patañjali, the author of the *Mahābhāṣya*, lived later than Kātyāyana. Pāṇini must have preceded Vyādi by at least two generations, the latter was the author of the grammatical work called *Saṅgraha*. Pāṇini was also called Dākshāyana, his mother's name being Dakshī (Goldstücker's *Pāṇini*).

Sailārāja-tīrtha—The place where the Indus falls into the ocean (*Mahābhārata*, Vana, ch. 82; *Padma P.*, Svarga, ch. XI). Sailārāja is another name for Baruṇa (*Mbh.*, Udyoga, ch. 97).

Śālivāhanapura—Pattana (see *Pratishṭhāna*).

Śālmali-dvīpa—Chaldia. Chal-dia appears to be a corruption of Śālmali-dvīpa. Perhaps the rivers Nivritti and Bitrishā are the Euphrates and Tigris respectively (*Brahmaṇḍa P.*, ch. 53). Mesopotamia or Assyria.

Śālva—It was also called *Mārttikāvata*. It was near Kurukshētra (*Mbh.*, Virāṭa, ch. 1). It was the kingdom of the father of Satyavāna, the husband of the celebrated Sāvitrī (*Mbh.*, Vana P., ch. 282). Its king was Śālva who attacked Dvārāvati. It comprised portions of the territories of Jodhpur, Jaipur and Alwar. See *Mārttikāvata* and *Śālvapura*.

Śālvapura—Alwar (Cunningham, *Arch. S. Rep.*, Vol. XX, p. 120; *Matsya Purāṇa*, ch. 113; *Harivaṃśa*, Vishnu, ch. 54). It was also called Saubhanagara, the capital of Rājā Śālva, who was king of the country called Mārttikāvata; he was killed by Kṛishṇa (*Mbh.*, Vana P., ch. 14). See *Mārttikāvati*. The Bhauliṅgis of Pāṇini,—the Bolingai of Ptolemy, were a branch of the Śālvās. They lived on the western slope of the Aravali mountain (McCrindle's *Ptolemy*, p. 163).

Samādhi-giri—Same as Samida-giri.

Sāmalanātha—Same as *Syāmalanātha* (*Matsya P.*, ch. 22).

Samangaḍ—Same as Samugaḍ.

Sāmanta-kūṭa—Adam's Peak in Ceylon (*Upham's Rājāvali*, Pt. 1).

Samanta-pañchaka—Same as Kurukshētra.

Samataṭa—East Bengal (*Bṛihat-saṃhitā*, ch. xiv). Lower Bengal (Dr. Bloch's *Arch. S. Rep.*, 1902, in the *Supplement to the Calc. Gaz.*, Sept. 17, 1902, p. 1303; *Devī Purāṇa*, ch. 46). The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p. 249; Cunningham's *Anc. Geo.*, p. 501). It was situated to the east of the Bhāgirathī and south of Puṇḍra. Epigraphical evidence, however, shows that Samataṭa comprised the districts of Comilla, Noakhali and Sylhet (*JASB.*, 1915, pp. 17, 18). It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp. Ins. Ind.*, III, p. 1). Its capital was Karmmānta, modern Kamta, near Comilla in the district of Tiparā, Bengal (*JASB.*, 1914, p. 87).

Sambalaka—See Semulapura.

Śāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Bhaviṣya P.*, Brahma Parva, pt. I, ch. 140, v. 3; and *Arch. S. Rep.*, v, pp. 114 ff.). It was founded by Śāmba, son of Kṛishṇa.

Sambhalagrāma—A village near Moradabad in the district of Rohilkhand, eighty miles to the east of Delhi, where Viṣṇu would incarnate as Kalki, the ninth Avatāra (*Bhāgavata P.*, XII, ch. 2, v. 18; *Kalki P.*, ch. 2; and *Archāvatara-sthala-vaibhava-darpanam*). It is the Sambalaka of Ptolemy (McCrindle's *Ptolemy*, p. 133). According to Col. Yule, Sambhal is Northern Rohilkhand (*Ind. Ant.*, III, p. 115).

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakosha*, Pātāla-varga).

Sambūka-āśrama—Ramtek, north of Nagpur in the Central Provinces, where Sambūka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra. Hence it may be identified with the Śaibal-giri, a mountain mentioned in the *Rāmāyaṇa* (Uttara, ch. 75). At the time of Kālidāsa, the author of the *Meghadūta*, it was known by the name of Rāmāgiri (*Meghadūta*, Pt. I, v. 1). See Śaibala-giri and Rāmāgiri.

Samet-Śikhara—The Pārasnāth hill in the district of Hazaribagh in the Behar province, two miles from the Isri station in the Grand Chord Line of the E. I. Railway, the holiness of which is held in great estimation by the Jainas. It is the eastern country of Jaina worship as Mount Abu is the western one. Pārasvanātha, the twenty-third Tīrthaṅkara of the Jainas, died here at the age of one hundred years. Pārasvanātha was the son of Aśvasena, king of Benares, by his Queen Bāma. He was born 250 years before Mahāvīra at Bhelupurā in Benares. His followers were called the Śvetambaras as the followers of Mahāvīra, the twenty-fourth and last Tīrthaṅkara, were called Digambaras (Prof. Jacobi's *Kalpa-sūtra* in *SBE.*, Vol. XXII, p. 271). The hill was the scene of nirvāna of no less than nineteen of the twenty-four Tīrthaṅkaras. Same as Samida-giri and Malla-parvata. For the names of the 24 Tīrthaṅkaras of the Jainas, see Śrāvastī. The five holy places of the Jainas are Śatruñjaya, Girnar, Abu, Aśtāpada (see *Prabhāsa*) and Sametāśikhara, but the *Indian Antiquary* (Vol. II, 1872, p. 354) has Chandragiri in the Himalaya instead of Aśtāpada.

Samida-giri—Same as Samet-Śikhara. Perhaps Samidagiri or Sammidagiri is a variation of Samādhi-giri (or Śikhara) as 19 Tīrthaṅkaras obtained Nirvāna on this hill.

Samugaḍ—Fatehabad, nineteen miles east of Agra (Bernier's *Travels*, p. 43), where Aurangzeb defeated Dara. Samugaḍ is a corruption of Samanagara.

Sāñchi—Same as Śānti.

Sandhyā—The river in Sindh in Malwa, a tributary of the Yamunā (R. K. Roy's *Mbh.*, Sabhā, ch. 9, p. 282 n.).

Sāṇḍilya-āśrama—1. Chitai-mandārpur in the district of Faizabad in Oudh was the hermitage of Rishi Sāṇḍilya, the celebrated author of the *Sāṇḍilya-sūtras*. 2. Śārādā (see Śārādā).

Saṅgala (of the Greeks)—Same as Śākala (Cunningham's *Anc. Geo.*, p. 180). Dr. Bhandarkar (*Ind. Ant.*, I, 22) and McCrindle (*Invasion of India by Alexander the Great*, p. 348), however, identify it with Śāṅkala of Pāṇini (*Sūtra*, IV, 2, 75) and place the country between the Hydraotes and Hypasis, probably in the district of Amritsar and towards the hill. Mr. V. A. Smith is also of opinion that the identification of Saṅgala with Śākala is erroneous; he supposes Saṅgala was in the Gurudāspur district (*Early History of India*, p. 65 note).

Saṅgama-tīrtha—Same as Rāmesvara. (See *Setubandha*.)

Saṅgamesvara—1. A town in Konkana, about 20 miles north-east of Ratnagiri. It was the capital of a Chalukya prince Somadeva (see *Paraburāma-kshetra*). 2. It is a Lingayct place of pilgrimage on the confluence of the Malaprabhā and the Kṛishṇa (*Bomb. Gaz.*, Vol. XXIV, p. 119). Basava, the founder of the Lingayct or Jangama sect, died at this place (Wilson's *Mack. Col.*, pp. 310, 311). 3. A shrine of Śiva at the confluence of the Ganges and Baruṇā in Benares (*Linga P.*, I, ch. 92).

Saṅjān—An old village called also Saṅjaya in the Thana district, Bombay Presidency. It is the *Sindan* of the Arab writers. It was also called Shahpur. Shaheriar was the first priest of the Parsis to settle there in 716 A.D. See *Devabandara*. It is evidently the Saṅjayantinagari of the *Mbh.*, (Sabhā, ch. 31) conquered by Sahadeva.

Saṅjayanti-Nagarī—Same as Saṅjān.

Sāṅkala—See Saṅgala (Pāṇini's *Aṣṭādhyāyī*).

Saṅkarāchārya—The name of a mountain, at present called Takht-i-Suleiman, near Śrinagar in Kashmir. On the top of the hill Aśoka's son Kunāla (or Jaloka) built a monastery, now converted into a mosque, where the celebrated reformer Śaṅkarāchārya established Śiva worship. See *Gopādri*. The old Hindu name of the hill was Sandhimāna-parvata. The temple of the Mahādeva Jyeshtha-Rudra (or Jyeshthesvara) was on the top of the mountain (*Rājatarāṅgiṇī*, Bk. I, v. 124).

Saṅkara-Tīrtha—In Nepal, immediately below the town of Patan at the confluence of the Bāgmatī and the Manimatī (Mañirohinī). Śiva is said to have performed asceticism at this place for obtaining Durgā (*Svayambhu P.*, ch. 4, p. 298).

Sāṅkāśya—Sankisa or Sankisa-Basantpura, situated on the north bank of the river Ikshumatī, now called the Kālī-nadī, between Atranji and Kanouj, and twenty-three miles west of Fategarh in the district of Etah and forty-five miles north-west of Kanouj. In Patañjali's *Mahābhāṣya*, Sāṅkāśya is said to be four *yojanas* from Gabidhumat which has been identified with Kudarkot in the Etwa district of the United Provinces (*Ep. Ind.*, Vol. I, pp. 179, 183). It was the capital of Rājā Kuśadhvaja, brother of Śiradhvaja Janaka, the father of Sitā of the *Rāmāyaṇa* (Ādi K., ch. 70). It was a famous place of Buddhist pilgrimage, as it was here that Buddha descended from the Trayastriṃśa heaven, by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bisārī Devī occupies the site of the three staircases (*Arch. S. Rep.*, Vol. I, pp. 271 f.). There is also a stūpa of Aśoka at this place. It was visited by Fa Hian in 415 A.D. and by Hiuen Tsiang in 636 A.D. See *Kapītha*.

Śaṅkha—1. The river Sank, a tributary of the Brāhmaṇī in the Chutia-Nagpur division (*Mbh.*, Vana, ch. 83); it is called also Śaṅkhiṇī. 2. A place of pilgrimage on the north bank of the Sarasvatī in Kurukshetra near Dwaitavana (*Mbh.*, Śalya, ch. 38).

Śaṅkhiṇī—See Saṅkha (1).

Saṅkhoddhāra—The island of Baṭi (Beyt), belonging to the province of Guzerat, situated at the south-western extremity of the gulf of Cutch. Viṣṇu is said to have destroyed a demon named Śaṅkhāsura at this place and to have delivered the Vedas (*Padma P.*, ch. 71, Hamilton's *East-India Gazetteer*, s.v. Bata Isle).

Saṅkukarna—The southern portion of Benares (*Bṛihat-Nāradya P.*, pt. II, ch. 48, v. 20).

Śānta-tīrtha—At Guṅgeśvari-ghāt in Nepal, where the river Maradārikā joins the Bāchmatī or Bāgmatī. Pārvatī is said to have performed asceticism at this place (*Svayambhu P.*, ch. 5, p. 259).

Sānti—Sāñchi, about six miles to the south-west of Bhilsa and twenty miles north-east of Bhupal (Cunningham's *Bhilsa Topes*, p. 181). It is celebrated for ancient Buddhist topes, constructed according to different authorities in the 5th, 3rd, or 1st century B.C. The great tope was built about 188 B.C. by a king of the Sunga dynasty (Sir Monier Williams' *Modern India*, p. 130). One of the topes contained the ashes of Śāriputra and Moggallāna, two of the principal disciples of Buddha (see Nālandā and Śrāvastī). The railing was constructed in 250 B.C., and the gate in the 1st century A.D. Dr. Fleet, however, considers that the ancient name of Sāñchi is Kākanāda (*Corp. Ins. Ind.*, Vol. III, p. 31). For a description of the Sāñchi topes, see Cunningham's *Bhilsa Topes*, p. 183. See **Kākanāda**.

Sapādalaksha—1. Same as Śākambharī, modern Sambhar in Eastern Rajpūtana (Tawney: *Prabandhachintāmaṇi*, p. 120; *Ep. Ind.*, II, p. 422). 2. There is also a temple of Śākambharī in Kumaun. Sapādalaksha is the Sanskrit form of the modern Sewalik (*Bom. Gaz.*, Vol. I, Pt. I, p. 157). The corruption of Sapādalaksha appears to be Sawālākh (Upham's *Rājāvali*, p. 50), and Sewalik is the corruption of Sawālākh.

Sappinī—See Gīriyēk (*SBE.*, XIII, p. 254 n.; Gooneratne's *Anguttara Nikāya*, p. 210).

Sapta-dvīpa—The seven dvīpas or insular continents mentioned in the Purāṇas are Jambu, Plaksha, Śālmali, Kuśa, Krauñcha, Śāka and Pushkara (*Padma P.*, Kṛīyāyoga-sāra, ch. I).

Sapta-Gaṇḍakī—The seven rivers which unite and form the river Gaṇḍak are the Barigar, the Śālagrāmī or the Nārāyaṇī, the Śvetī-Gaṇḍakī, the Marsiangdī, the Daramdī, the Gaṇḍī and the Trisūla (*JASB.*, XVIII, p. 762 map).

Sapta-Gaṅgā—Gaṅgā, Godāvarī, Kāverī, Tāmpraparnī, Sindhu, Sarayu and Narmadā are called Sapta-Gaṅgā (*Śiva P.*, Bk. 2, ch. 13).

Sapta-Godāvarī—A place of pilgrimage mentioned in the Purāṇas situated at Solangipur, sixteen miles from Pithāpura (Pishāpura of Samudra Gupta's inscription), one of the stations of the East Coast Railway, not far from Rājamahendri in the Godāvarī district (*Mbh.*, Vana P., ch. 85; *Padma P.*, Svarga, ch. 19). According to some writers the seven mouths of the Godāvarī were called by this name (*Rājataranginī*, Bk. viii, s. 34449; Dr. Stein's trans., vol. ii, p. 271 note).

Saptagrāma—Sātgaon, an ancient town of Bengal near Magrā in the district of Hughly; it is now an insignificant village consisting of a few huts. It was a great emporium of commerce and the capital and port of Rāḍha at the time of the Romans, who knew it by the name of *Ganges Regia*. It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). It was situated on the Ganges. The recession of the Ganges in 1630 A.D. and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Rāḍha* in *JASB.*, 1910). Formerly Saptagrāma implied seven villages Bānsberia, Kṛīṣṭapura, Bāsudevapura, Nityānandapura, Śibpur, Sambachorā and Baladghāṭi. For the life of Zaffer Khan, the conqueror of Saptagrāma, see *JASB.*, XV (1847), p. 393. Ptolemy says that Gange was the capital of the Gangaridai. The Ganga-ridai were evidently the Gaṅgā-Rāḍhis or the inhabitants of Rāḍha, who lived on the west bank of the Ganges, the eastern boundary of Rāḍha being the Ganges and hence Gange is evidently Saptagrāma; it is the "Port of Ganges" of the *Periplus of the Erythraean Sea*, the sea being then closer to Saptagrāma than it is at present: hence Saptagrāma was the capital of Rāḍha in the 1st or 2nd century of the Christian era (see *JASB.*, for 1810). Saptagrāma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudkāwān which he describes as a large place "on the shore of the great sea," but says it was close to the junction of the Ganges and the Yamunā (evidently at Trivenī). According to him, Sātgaon was not only a port, but the residence of Fakruddin, the then Sultan of Bengal (*Ind. Ant.*, III, p. 210). Merchants from various parts of India as Kaliṅga, Trailaṅga, Gujerat, etc., used to come to Saptagrāma for trade (*K. ch.*, pp. 196, 229; Schoff's *Periplus*, p. 26; McCrindle's *Ptolemy*).

Sapta-Kausikā—See Mahākaushikā.

Sapta-Koṅkana—The following territories in the Malabar coast were called the seven Koṅkanas: Kerala, Tulu, Govarāshṭra, Koṅkana proper, Karahāṭaka, Barālāṭṭa and Barbara (Wilson, *As. Res.*, XV, p. 47; Dr. Stein's *Rājataranginī*, Vol. I, p. 136). See **Parasurāma-kshetra**.

Sapta-Kulāchala—The seven principal mountains, which are Mahendra, Malaya, Sahya, Suktimāna, Gandhamādana, Bindhyā and Pāripātra. For the Gandhamādana, the *Matsya P.* (ch. 144) has Rikshavāna and the *Agni P.* (ch. 118) has Hema-parvata.

Sapta-Mokshadāpuri—The seven holy towns are Ayodhyā, Mathurā, Māyā, Kāśī, Kāñchi, Avantī and Dvārāvātī (*Bṛihat-Dharmma Purāṇa*, Madhya kh., ch. 24).

Sapta-Pātāla—See Rasātāla.

Saptārsha—Satara in Mahārāshṭra (*Vishṇu-Saṃhitā*, ch. 85).

Sapta-sāgara—The seven seas are (1) *Lavana* (salt) or the Indian Ocean surrounding Jambu-dvīpa or India (*Padma P.*, *Kṛīyāyogasāra*, ch. 1); (2) *Kshīra* (inspissated milk), it is a corruption of Shirwan Sea, as the Caspian Sea was called (Yule's *Marco Polo*, Vol. I, p. 59 note), and it formed the northern boundary of Śāka-dvīpa (*Barāha P.*, ch. 86); (3) *Surā* (wine), it is a corruption of the Sea of Sarain which is another name for the Caspian Sea (Yule's *Marco Polo*, Vol. II, p. 494), and it formed the southern or south-eastern boundary of Kuśa-dvīpa (*Brahmāṇḍa P.*, ch. 51; the *Barāha P.*, ch. 87, has Kohīra Sāgara instead of Surā); (4) *Ghṛita* (clarified butter), it is a corruption of the Erythraean Sea or the Persian Gulf, and it formed the boundary of Śālmala-dvīpa or Chal-dia, that is Assyria (*Barāha P.*, ch. 89); (5) *Ikshu* (sugarcane juice); Ikshu is another name for the Oxus (*Vishṇu P.*, Pt. II, ch. 4), here the river is taken as a sea. It formed the southern boundary of Pushkara-dvīpa (*Barāha P.*, ch. 89), Pushkara being evidently a variant of Bhushkara or Bokhara; (6) *Dadhi* (curd) or the sea of Aral, Dadhi is the Sanskritised form of Dahi (Dahæ) the name of a Scythic tribe which lived in the Upper Jaxartes (*JBBRAS.*, Vol. XXIV, p. 548) and evidently on the shores of this lake, it formed the boundary of Krauñcha-dvīpa (*Barāha P.*, ch. 88); (7) *Svādu*-juice (sweet-water), it is perhaps a corruption of Tchadun, a river in Mongolia, it formed the boundary of or rather flowed through Plaksha-dvīpa. See my *Rasātāla or the Under-world*.

Sapta-saila—Yelu-mala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco-da-Gama in 1498 (Yule's *Marco Polo*, Vol. II, p. 321).

Sapta-Sārasvata—1. The collective name of seven rivers: Kāñchanākshī in Naimishāranya, Bisālā in Gaya, Manauramā in Kosāla, Oghavātī in Kurukshetra, Sureṇu in Haridvāra, Bimalodā in the Himalaya and Suprabhā in Pushkara (*Mbh.*, Śalya P., ch. 39). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83).

Sapta-Sindhu—The Panjab, where the early Aryans, who were afterwards called the Hindus, first settled themselves after their migration to India. The seven Sindhus (rivers) are the Irāvātī, Chandrabhāgā, Bitastā, Bipāsā, Śatadru, Sindhu and Sarasvatī or the Kabul. The word Sapta-Sindhu of the *Rig Veda* (VIII, 24, 27) is the Hapta Hendu of the *Vendidad*

(I, 73) (*Bhaviṣya P.*, Pratisarga Parva, Pt. I, ch. 5 and Max Müller's *Chips from a German Workshop*, Vol. I, p. 83). The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurus) who lived on the north of the Rāvi; the Tritsus (called Pañchālas) who lived on the north and south of the Sutlej; Anus; Yadus and Turvasus (Ragozin's *Vedic India*, p. 323).

Sarabhu—Same as Sarayu (*Vinaya-piṭaka*: Chullavagga, 9, 1, 3 and 4 in *SBE.*, XX, p. 301, XXXV, p. 171; *Milindā-pañha*, 4. 1. 35). It is the Saraboo of Ptolemy.

Śaradā—Sardi, on the right bank of the Kissen-Gaṅgā near its junction with the Madhumati near Kamraj in Kashmir; it is one of the Pīthas where Sati's head is said to have fallen (Gladwin's *Ayeen Akbery*, Pt. I, p. 396; Dr. Stein's *Rājatarāṅgiṇī*, Vol. II, p. 279; *Skanda P.*, Nagara Kh., ch. 157). Śaṇḍilya Muni performed austerities here. For a description of the temple, see Dr. Stein's *Rājatarāṅgiṇī*, Vol. II, p. 279. Lalitāditya Muktapīḍa, king of Kashmir, having treacherously killed a King of Gauḍa, the Bengalees entered Kashmir on the pretext of visiting the temple of Śaradā, destroyed the image of Rāmasvāmin (Vishnu), mistaking it for that of Parihāsa-keśava left as surety for safety of the king of Gauḍa (Dr. Stein's *Rājatarāṅgiṇī*, Vol. I, p. 152). It is called Sarvajña Pītha in the *Śaṅkaraviṇaya* (ch. 16). Śaṅkarāchārya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Śaradā-Maṭha—One of the four Maṭhas or monasteries established by Śaṅkarāchārya at Dvārikā in Guzerat (see Śrīṅgagiri).

Śaraṅganātha—Its contraction is Sārṇāth; same as *Mṛigadāva* (see *Mṛigadāva*). It was at this place that Buddha after the attainment of Buddhahood, preached his first sermon or what is called "turned the wheel of law" (*Dharmachakra*). The Dhamek stupa according to General Cunningham, was originally built by Aśoka (*Arch. S. Rep.*, Vol. 1, p. 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brāhmins or as it is called "turned the wheel of law". On the north of the Dhamek stupa there are the ruins of a stūpa where Buddha predicted about the future Buddha Maitreya; but according to Hiuen Tsiang the site where he first proclaimed the truths is marked by Asoka's pillar, recently discovered, and the Dhamek stūpa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Aśi, Buddha converted Yasa and his four friends, Purna, Bimala, Gavampati and Subāhu.

Sārasvata—1. The Pushkara Lake near Ajmira (*Varāha P.*, ch. III). 2. Sārasvata or Sārasvatapura was situated on the north-west of Hastināpura (*Hemakosha*). It was the capital of Bīravarmma of the *Jaiminibhārata* (ch. 47).

Sārasvatapura—Same as Sārasvata.

Sarasvatī—1. The river Sarasvatī rises in the hills of Sirmur in the Himalayan range called the Sewalek and emerges into the plains at Ād-Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a *plaksha* tree, and hence it was called Plakshāvatarāṇa or Plaksha-prasavaṇa and frequented as a place of pilgrimage (*Mbh.*, Ādi P., ch. 172 and *Padma P.*, Svarga, ch. 14; *Rig-Veda*, X, 75). It disappears for a time in the sand near the village of Chalur and reappears at Bhawānipura. At Bālchhappar it again disappears but appears again at Bara Khera; at Urnai, near Pehoa, it is joined by the Mārkaṇḍa and the united stream, bearing still the name of Sarasvatī, ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatī (*Panjab Gazetteer*, Ambala District, ch. 1).

The Ghaggar or Gaggar is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS.*, 1893, p. 51); see Pāvanī. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chamasodbheda, Śirodbheda and Nāgodbheda (*Vana Parva*, ch. 82). The Sarasvatī is described in the *Rig Veda* as a flowing river: Manu and the *Mahābhārata* speak about its disappearance in the sand at Bināsana-tirtha near Sirsa (*JRAS.*, 1893, p. 51). In the Vedic period the Sarasvatī was a very large river and it flowed into the sea (Max Müller's *Rig-Veda Samhita*, p. 46 commentary). The *Rig-Veda* does not even hint about its subterranean course in the Trivenī at Allahabad. The Kurukshetra Sarasvatī is called the Prāchī or Eastern Sarasvatī (*Padma P.*, Uttara Kh., ch. 67). The name, however, is specially applied to the Pushkara Sarasvatī, that is the Sarasvatī which with the Looni issues out of the Pushkara Lake (*Padma P.*, Śrīṣṭi Kh., ch. 18). It falls into the Gulf of Kutch. 2. A river near Somnāth in Guzerat now called Raunākshi (see *Prabhāsa*). It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Koṭeśvara Mahādeva in the marble hills of Arasoor (Forbes, *Rāsmālā*). It is called Prabhāsa Sarasvatī, and is supposed to be identical with the Prāchī-Sarasvatī (*Skanda P.*, Prabhāsa Kh., Prabhāsa-māhāt., chs. 35, 36). On the bank of this river below an aspen tree near Somnath, Kṛishṇa breathed his last. 3. Arachosia or Eastern Afghanistan (the district of Kandahar), Sarasvatī being written as Harakhaiti in the Zendavesta. It is mentioned as Harauvatish in the Behistun Inscription (Rawlinson's *Herodotus*, II, p. 591). It was also called Saukuta, of which the capital is plausibly identified with Ghazni. Dr. Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rikshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I, 22). 4. The river Helmand in Afghanistan, the Avestan name of which is also Harakhaiti. Hence the three *Sarasvatīs* of the *Atharva-Veda* are the Helmand, the Indus anciently called Sarasvatī and the Sarasvatī of Kurukshetra (Ragozin's *Vedic India*). 5. The Arghandav in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, Vol. II, p. 437). 6. A tributary of the Alakānandā (Gaṅgā) in Garwal (*Agni P.*, ch. 109, v. 17).

Sarasvatī-nagara—Perhaps Sirsa on the Sarasvatī in Kurukshetra, Panjab (*Mbh.*, Mausala, ch. 7).

Saravana—1. The birth-place of Gośāla Maṅkhaliputta near Śrāvastī. He was the head (or founder) of the Ājīvakas (Hoernle's *Uvāsagadasāo*, Intro., p. xiv; Appendix, pp. 1, 4). 2. Retakuṇḍa the birth-place of Kārttika, near Kedāranātha temple in Garwal.

Śarāvati—1. Wilford identifies Śarāvati with the river Bāngaṅgā which passes through the district of Buduon in Rohilkhand (*Asiatic Researches*, Vol. XIV, p. 409; *Padma P.*, Svarga (Ādi), ch. 3). 2. Fyzabad in Oudh (R. L. Mitra's *Lalitavistara*, p. 9), but Śarāvati appears to be the corruption of Śrāvastī (modern Sahet-Mahet) on the Rāptī (Comp. *Rāmāyaṇa*, Uttara, ch. 121 with the *Raghuvamśa*, canto XV, v. 97). 3. The river Rāptī on which Śrāvastī is situated (*Raghuvamśa*, canto XV). It is the Solomatis of Arrian (McCrindle's *Indika of Arrian*, p. 186). 4. The *Divyāvadāna* (Cowell's ed. I, ch. 1) places Śarāvati, both the town and the river, to the south-east of Puṇḍravarddhana. The river Śarāvati was the boundary between the countries called Prāchya and Udichya the former being on its south-eastern side and the latter on its north-western side (*Amarakosha*, Bhūmi-varga).

Sarayu—The Ghagra or Gogra in Oudh. The town of Ayodhyā is situated on this river. (*Rāmāyaṇa*, Bāla K., ch. 24). See *Kāma-āśrama* and *Śoṇa*. It is evidently the Sarabhu

of the *Milinda-pañha*, (4. 1. 35). The river rises in the mountains of Kumaun and after its junction with the Kālī-nadī it is called the Sarayu, the Ghagra or the Dewā. According to the *Mbh.* (*Anuśāsana*, ch. 155) it issues from the Mānasa-sarovara.

Śarikā—One of the fifty-two Pīṭhas where Satī's throat is said to have fallen. The temple of Śarikā Devī is situated on the Hari Mountain, three miles from Śrīnagar in Kashmir. It was the hermitage of Rishi Kāśyapa (see *Kāśyapapura*).

Śarkarāvarttā—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr. Beglar with the Śuktimatī (*Arch. S. Rep.*, Vol. VIII, p. 124; *Bhāgavata*, V, ch. 19).

Śarkarā and Varttā appear to be two distinct rivers (*Devī-Bhāgavata*, VIII, ch. ii).

Sarovara—1. See *Nārāyaṇasara*. 2. The twelve Sarovaras are:—Manda, Achchhoda, Lohita, Mānasa, Śailoda, Bindusara, Śāyana, Vishuṇupada, Chandraprabhā, Payoda, Uttara-Mānasa, and Rudrakāntā (*Brahmaṇḍa P.*, ch. 51).

Sarpaushadhi-vihāra—Adinzai valley in Buner near the fort Chakdarra on the north of the Swat river, visited by Hiuen Tsiang (*Dr. Stein's Archaeological Tour with the Buner Force*, p. 31).

Sarpikā—A tributary of the Gomatī. According to Lassen it is the same as *Syāndika* (*Ind. Alt.*, Map). See *Syāndikā*.

Śarvana-śrama—Dohthi or the junction of the two streams Marha and Biswa in the subdivision of Akharpura, district Fyzabad in Oudh, where according to tradition Daśaratha, king of Ayodhyā, killed Rishi Śarvana or Sindhu, the son of a blind Rishi, mistaking him for an elephant, while the latter was filling a pot with water. The hermitage of the Rishi was near the confluence. But the *Rāmāyaṇa* (*Ayodh. K.*, ch. 63) places the scene near the Sarayū.

Saryanāvāt—Same as *Rāmahrada* (*Rig-Veda*, VII, 2, 5; *Dr. Wilson's Indian Castes*, Vol. I, p. 86). It is also written *Śaryyānāvata*.

Śasasthali—Antraveda, the Doab between the Ganges and the Yamunā.

Satadru—1. The river Sutlej; it is also called the Ghaggar or the Ghara, which is the united streams of the Sutlej and the Bias from their junction at Endreesa to the confluence with the Chenab. The Ghara is known to the inhabitants by the name of Nai (*JASB.*, VI, p. 179). According to some authorities the Sutlej was not one of the rivers forming the Pañchanad, but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley. According to Mr. G. Campbell, the Ghaggar is the principal tributary of the Sarasvatī (*Ethnology of India*, p. 64; *Drs. Macdonell and Keith's Vedic Index of Names and Subjects*, II, p. 435). See *Sarasvatī*. 2. Sirhind in the Panjab (*Mārkaṇḍ. P.*, ch. 57; *Beal's RWC.*, I, p. 178).

Satiyaputra—The Tulu country including Mangalore (Asoka's Girnar Inscriptions and *Smith's Asoka*, p. 115). But see *Teliṅgana*.

Śatruñjaya—The most sacred of the five hills (see *Sametsikhara*) of the Jains in Kathiawar, at the eastern base of which the town of Palitana is situated, 70 miles north-west of Surat and thirty-four miles from Bhojnagar. It is sacred to Ādināth (see *Brāvastī*). The Chaumukh temple is the most lofty of all the temples on the summit of the hill. The Śatruñjaya temple was repaired at a cost of one crore and sixty lakhs of rupees by Bāgghatadeva in the reign of Kumārāpāla, king of Pattana. The *Śatruñjaya Māhātmya* was composed by Dhaneśvara Śūri at the request of Śilāditya of Balabhi.

Satyavati—Same as *Kausiki* (*Vāyu P.*, ch. 91, v. 88). It is mentioned as "Suttewle" in *Gladwin's Ayeen Akbery* (p. 785).

Saubhanagara—Same as *Śālvapura*.

Śaukara-kshetra—Same as *Śaukara-kshetra*.

Saundatti—Same as *Sugandhavarti*.

Saurāshtra—The Peninsula of Guzerat or Kathiawar, the Syrastrène of Ptolemy. The name was also applied to the country from Sindh or the Indus to Baroach: that is, Guzerat, Cutch and Kathiawar (*Rāmāyaṇa*, Ādi, ch. 13). Saurājya was a synonym of Saurāshtra (*JASB.*, 1873, p. 105). Its capital was Balabhi (*Daśakumāracharita*, ch. 6). It was governed by the Satraps under Asoka and the Maurya kings, then by the Sah kings from the first century B.C. to the third century A.D., and after them by the Senāpatīs under the Guptas of Kanauj. Under the Gupta emperors its capital was Bāmanasthali, modern Banthali, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Krishṇa was married to Rukmiṇī. Krishṇa met his death at Prabhāsa Patan near Verawal.

Sauripura—The name given by the Jains to the town of Mathurā (*Uttarādhyayana* in *SBE.*, XLV, p. 112). The Jaina Tirthaṅkara Arishtanemi or Neminātha was born at this place and he died on the Summit of Mount Girnar (*Kalpa Sūtra* in the *Sacred Books of the East*, Vol. XXII, p. 276). But according to the *Dhālasāgara*, a Jaina work, Sauripura and Mathurā are two different towns. Śauri, who succeeded his father Śūra, king of Mathurā, removed his capital to a newly built city named Sauripurī, while his younger brother Savira remained at Mathurā.

Sauryapura—Same as *Sauripura*.

Sauvira—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period, at the head of the Gulf of Kambay (*Anc. Geo.*, p. 497). Sauvira was the Sophir or Ophir (*q.v.*) of the Bible (but see *Surpāraka*) and Sovira of the *Milinda Pañha* (*SBE.*, Vol. XXXVI, p. 269) where it is described as a seaport. According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu-Sauvira (*Mbh.*, Bhishma, ch. 9; *Rāmāyaṇa*, Ādi, ch. 13). The *Satruñjaya Māhātmya* places it in Sindhu or Sindh. It appears from the *Agni Purāṇa* (ch. 200) that the river Devikā and from *Bhāgavata P.*, (v. 10) the river Ikshumatī flowed through Sauvira. Dr. Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing, p. 320, and *Bhāgavata*, V, ch. 10; I, ch. 10, v. 36). Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, Vol. I, pp. 300, 302; see also *SBE.*, XIV, p. 148 note). See *Devikā*. Roruka or Roruva was the capital of Sauvira (*Jātaka*, Cam. Ed., Vol. III, p. 280; *Aditta Jātaka*). But these identifications are doubtful. In the *Mārkaṇḍ. P.* (ch. 57) Sindhu and Sauvira have been placed in the northern part of India, and mentioned along with Gāndhāra, Madra, etc., Rapson says that the two parts of the compound word Sindhu-Sauvira are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p. 168). Dr. Bhagavanlal Indraji says that Sindhu-Sauvira like Ākarāvanti are usually found together. Sindhu is the modern Sindh and Sauvira may have been part of Upper Sindh, the capital of which was Dāttāmitri (*Early Hist. of Gujarat*, p. 36), perhaps from Dāttāmitra (Demetrius), king of Sauvira (*Mbh.*, Ādi, ch. 141). The identification of Sauvira by Alberuni with Multan and Jahrawar seems to be correct.

Śeka—The country of Jhajpur, south-east of Ajmir (*McCordle's Ancient India as described by Megasthenes and Arrian*, p. 138 note). But the *Mahābhārata* (*Sabhā*, ch. 31) places it to the south of the Charmanvati (Chambal) and north of Avanti (Ujjin); it can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pāṇḍavas, with Aparā Śeka which was evidently on the south of Śeka.

Semulapura—1. Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed., II, ch. 13).

2. Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division, in Bihar, celebrated for its diamond mines. It is the Soumelpour of Tavernier.

Semulla—Chaul (Bhandarkar's *Hist. of the Dekkan*, sec. viii).

Senakhaṇḍasela—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 235). For the transfer of the tooth-relic from Anurādhapura, see Mutu Coomara Swamy's *Dāḥavaṃsa*, Intro., XIX.

Serendvīpa—Ceylon.

Śeshādri—See Trimala and Tripadi. It is also called *Śeshāchala*.

Setavyā—To-wai of Fa Hian. It has been identified by Prof. Rhys Davids with Satiabia (*Indian Buddhism*, p. 72; Spence Hardy's *Manual of Buddhism*, pp. 88, 347). Mr. Vost identifies it with Basedilā, 17 miles from Sahet-Mahet and six from Balarampur (*JRAS.*, 1903, p. 513). It was the birthplace of Kaśyapa Buddha.

Setikā—Ayodhyā (Oudh). Setikā is evidently a corruption of Sāketa.

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugrīva for crossing over to Laṅkā. The island of Rāmeśvaram is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmeśvaranātha, one of the twelve great Liṅgas of Mahādeva, said to have been established by Rāmachandra on his way to Laṅkā (*Śiva Purāṇa*, I, ch. 38, and *Rāmāyaṇa*, Laṅkā, ch. 22). Rāmeśvara is also called Saigamatīrtha (*Ep. Ind.*, Vol. I, p. 368).

Seunadesa—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xiv). The town of Seunapura was founded by Seunachandra I of the Yādava dynasty.

Shadaraṇya—Nandī was cursed by Śiva to become a stone; he accordingly became a mountain called Nandī-durga or Nandīdroog (Garrett's *Class. Dic.*, s.v. *Nandī*). Vishṇu interceded on his behalf and Śiva ordered Gaṅgā who was within his matted hair to fall on the mountain and to wash away the fault of Nandī (the river Pālār rises in Nandīdroog). Gaṅgā replied that if she would descend on earth, she wished that Śiva and Vishṇu should have their shrines on the banks of the river, so that she might run between them to thesea. The request was granted. Śiva came to Kañchipura, where he was established by six Rishis. There is a temple of Vishṇu at Vellore on the opposite bank of the river Pālār. The waste country in which these six Rishis dwelt was called Shadaraṇya or "six wildernesses," which in Tamil was called *Aru-cadu*, which in popular language is called Arcot. But *Arcadu* is a Tamil compound of *Al* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p. 50). See Japyesvara.

Shashthī—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc., contained therein (Da Cunha's *Hist. of Chaul and Bassein*, p. 189). See Perimuda. Shatshashthī of the inscription (*Bomb. Gaz.*, Pt. II, p. 25).

Śiāṇ—Tribikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambara mentioned in the *Chaitanya-Charitāmṛita* (*Archavatāra-sthala-vaibhava-darpanam*). It is a corruption of "Śrikālī, same as Siyālī."

Siar—Nāthadwār on the Banas, twenty-two miles north-east of Udayapur in Mewar, where the ancient image of Keśava Deva was removed from Mathurā by Rānā Rāj Singh in anticipation of Aurangzebe's raid (Tod's *Rājasthān*, Vol. I, ch. 19, p. 544; Growse's *Mathura*, ch. 6).

Siddhapura—1. Siddhaur, sixteen miles west of Bara Banki in Oudh. 2. Sitpur (Sidpur) in the Ahmedabad district in Guzerat, the hermitage of Rishi Karddama and birth-place of Kapila, about sixty-four miles from Ahmedabad (*Devī-Bhāgavata*, IX, 21). Same as Bindu-sara (2).

Siddhāśrama—1. Buxar in the district of Shahabad. Vishṇu is said to have incarnated as Vāmana (dwarf) at this place. On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth-place of Vāmana Deva (*Rāmāyaṇa*, Bālakāṇḍa, ch. 29). A fair is held here every year in the month of Bhādra in honour of Vāmana Deva. A fair is also held in honour of Vāmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vārunī Dvādasi*. 2. The hermitage on the bank of the Achchhoda-sarovara in Kashmir (see Achchhoda-sarovara). 3. A sacred place near Dwārakā or in Anarta or Gujerat, where, according to the *Brahmavaivarta Purāṇa*, the reunion of Kṛishṇa and Rādhikā took place (*Dvārakā-māhātmya*, VIII, ch. 8). See Prabhāsa. 4. A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Namar Bazar (*Rāmāyaṇa*, Kish. K., ch. 43).

Silā—1. The river Gaṇḍak (Wright's *History of Nepal*, p. 130, note 33). 2. A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archavatāra-sthala-vaibhava-darpanam*). 3. The river Jaxartes called Sillas or Silā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p. 35; Beal's *Record of the Western Countries*, Vol. I, p. 13 note). See Silā.

Silabhadra-Monastery—It was situated on an isolated hill now called Kāwā-dol in the district of Gaya near the Railway station Bela; the monastery was visited by Hiuen Tsiang (*Arch. S. Rep.*, Vol. VIII, p. 48 and Vol. XVI, p. 47). For a description of the hill, see *JASB.*, 1847, p. 402. Silabhadra was the head of the Nālandā monastery when it was visited by Hiuen Tsiang in 637 A.D., and the latter studied the *Yoga-Śāstra* under Silabhadra for fifteen months. See Khalatika Parvata.

Silā-dhāpa—Same as Mahāsthāna (*List of Ancient Monuments in Bengal*).

Silahaṭṭa—Same as *Śrīhaṭṭa* (*Tārā Tantra*).

Silā-Saṅgama—Silā Saṅgama is a corruption and abbreviation of Bikramaśilā Saṅghā-rāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A.D. It was the ancient name of Pātharghātā, six miles to the north of Kahalgāon (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva, Baṭeśvaranātha and rock-cut excavations. Two miles and a half to the south-east of Pātharghātā was the capital of Rājā Gandha Mardan called Indrāsan where he built a fort in 88 A.D. (Major Franklin's *Site of Ancient Palibothra*; he quotes Chaura *Pañchāsikā* by Chaura Kavi as his authority). See Bikramaśilā Vihāra.

Sinhala—Ceylon. The *Dipavaṃsa* relates the conquest of the island by Vijaya, who came from Lāla which has been identified with Rādhā in 477 B.C. Fergusson identifies Lāla with I.āṭa or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Baṅga, which he identifies with Rāḍha Deśa (Upham's *Rājaratnākari*, ch. II, and *Rājāvali*, Pt. I.), and this identification is correct (see *JASB.*, 1910, p. 599). Mahendra, son of Aśoka, and his sister Saṅgha-mitrā came to Ceylon during the reign of Devānāmpiya-Tissa and converted the inhabitants of the island to Buddhism (Upham's *Rājaratnākari*, ch. II). See *Laṅkā*. For the Ceylon coins, see *JASB.*, 1837, p. 298, plate 20.

Simhapura—1. It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep.*, Vol. II, p. 191). According to Hiuen Tsiang the country of Simhapura bordered on the Indus on its western side; it was a dependency of Kasmir in the seventh century. It was conquered by Arjuna (*Mbh.*, Sabhā, ch. 27). It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satī, to which pilgrims resort every year for the purposes of purification (*JASB.*, XVIII, p. 131). There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās. Traditionally Simhapura is the place where Viṣṇu is said to have incarnated as Nṛsiṃha and killed Hiranyakaśipu (but see *Mulasthāna-pura*). 2. Siṅgur, in the district of Hughly in Bengal; it was founded by Siṃhabāhu, the father of Vijaya who conquered and colonised Laṅkā. It is situated in Rāḍha, the Lāṭa or Lāḷa of the Buddhists and Lāḍa of the Jainas,—the ancient Sumha (see my "Notes on the History of the District of Hughly" in *JASB.*, 1910, p. 599).

Sindhu—1. The river Indus. Above its junction with the Chinab, the Indus was called Sindh (Sindhu); from this point to Aror, it was called Pañchanad; and from Aror to its mouth it was called Mihran (Alberuni's *India*, I, p. 260; *Cul. Rev.*, Vol. CXVII, p. 15). For a description of its source see Sven Hedin's *Trans Himalaya*, Vol. II, p. 213. It is the Hidhu of the Behistun inscription, Hoddu of the Bible, and Hendu of the Vendidad. 2. The country of Sindh. According to Ptolemy the Ābhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion. It was the Ābhiras who took away by force the ladies of Kṛishṇa's household from Arjuna while he was bringing them through the Panjab after Kṛishṇa's death (*Brahma Purāṇa*, ch. 212). After the death of Menander (Milinda of the *Milinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Mauas the Scythian conquered Sindh and expelled the Greeks from the Panjab. Mauas was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep.*, II, p. 54). For the Muhammadan conquest of Sindh and its history and for the downfall of Alor and Brahmanabad (see *JASB.*, 1838, p. 93 and also p. 297; *Ibid.*, 1841, p. 267; *Ibid.*, 1845, pp. 75, 155). 3. The river Kālī-Sindh in Malwa called Dakṣhiṇa-Sindhu in the *Mahābhārata* (Vana P., ch. 82) and Sindhu in the *Meghadūta* (Pt. I, v. 30; *Matsya P.*, ch. 113.) The name of India (Intu of Hiuen Tsiang) is a corruption of Sindhu. For other Chinese names of India see Bretschneider's *Medieval Researches*, II, p. 25. According to Mr. Rapson "India" originally meant the country of the Indus (*Ancient India*, p. 185). 4. A river in Malwa, which rising near Sironj falls into the Yamunā (*Mālatī-Mādhava*, Acts IV, IX). It is the Pūrva-Sindhu of the *Devī P.*, ch. 39. 5. Sindhu-deśa was the country of the Upper Indus (Anandaram Baruah's *Dictionary*, Vol. III, Preface, pp. 20—25).

Sindhuparṇa—Same as Dakṣhiṇa-Sindhu (*Barāha P.*, ch. 85). Perhaps it is an erroneous combination of the words Sindhu and Parnāśā (see *Matsya P.*, ch. 113, v. 23).

Sindhu-Sauvira—See Sauvira (*Matsya P.*, ch. 114).

Sindimana—Sehwan on the Indus in Sindh, the Sivisthāna of the Arabs (Cunningham's *Ancient Geography of India*, p. 264).

Siprā—A river in Malwa on which Ujjain is situated.

Sirindhra—Sirhind (*Brahmāṇḍa P.*, Pūrva, ch. 50). It is the Sirindha of the *Barāhasamhitā* (ch. 14). See *Śatadru*.

Śirovana—Talkād, the capital of the ancient Chela or Chera, forty miles to the east of Seringapatam in Mysore, now buried in the sands of the Kāveri (*Archavatāra-sthala-vaibhava-darpanam* of Madhura Kavi Śarmā). See *Talakāda*.

Sitā—1. According to Mr. Csoma, the Sitā is the modern Jaxartes (*JASB.*, 1838, p. 282). It rises in the plateau south of Issyk-kul lake in the Thian-shan (McCrindle's *Ptolemy*, p. 280). Jaxartes is also called Sir-Daria, and *Sir* is evidently a corruption of *Sitā* and *Daria* means a river (*Matsya P.*, ch. 120). Sitā is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated. From the names of the places as mentioned in the *Brahmāṇḍa Purāṇa* (ch. 51) through which the Sitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (Bhishma Parva, ch. II) also says that it passes through Śāka-dvīpa. See *Śilā*. 2. The river Chandrabhāgā (Chinab): see *Lohitya-sarovara* (*Kālikā P.*, chs. 22, 82). 3. The river Alakānandā, on which Badarikāśrama is situated (*Mbh.*, Vana, ch. 145, v. 49).

Sitadru—The river Sutlej.

Śitāmbāra—Chidambara in the Province of Madras.

Sitāprastha—The river Dhabalā or Budha-Rāpti. Same as Bāhudā.

Śitoda-sarovara—The Sarik-kul lake in the Pamir. See *Chakshu*. (*Mārkaṇḍ. P.*, ch. 56).

Śivālaya—1. Ellora, Ellur or Berulen, forty miles from Nandgaon, one of the stations of the G.I.P. Railway and seven miles from Daulatabad. It contains the temple of Ghuśrīṇeśa or Ghrishneśa or Ghuśmeśa, one of the twelve great Līṅgas of Mahādeva mentioned in the *Śiva Purāṇa* (Pt. I, chaps. 38, 58). See *Amareśvara*. The *Padma Pūrāṇa* and the *Śiva Purāṇa* (I, ch. 58) place the temple of Ghuśrīṇeśa at Devagiri (Deogiri or Daulatabad). The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see *Ithalapura* and *Elapura*). A sacred Kuṇḍa called Śivālaya, round which the image of the god is carried in procession at the *Śivarātri* festival, has given its name to the place. Ahalyābāi, widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kuṇḍa (*Antiquities of Bidar and Aurangabad Districts* by Burgess). The Brahmanical Cave temple at Ellora called Rāvan-kā-Khai contains the figures of the Seven Mātṛikās (divine mothers) with their Vāhanas namely, Chāmūṇḍā with the owl, Indrāpī with the elephant, Varāhī with the boar, Vaishṇavī or Lakshī with Garuḍa, Kaumārī with the peacock, Maheśvarī with the bull and Brāhmī or Sarasvatī with the goose.

Śiva-paura—The country of the Śiaposh (Śiva-pausa), perhaps the letter 'ra' in *paura* is a mistake for 'sa.' See *Ujjānaka* (*Matsya P.*, ch. 120).

Śivi—According to the *Vessantara Jātaka* (*Jātaka*, Cam. Ed., VI, p. 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nāgari, 11 miles north of Chitore in Rajputana, where many coins were found bearing the name of "Śivi Janapada" (*Arch. Surv. Rep.*, VI, p. 196; *JASB.*, 1887, p. 74). Hence Śivi may be identified with Mewar (see *Jetuttara*); it is the Sivikā of the *Bṛihat-Samhitā* (ch. 14). But see *Madhyamika*. According to the *Śivi Jātaka* and *Mahā-Ummagga Jātaka* (*Jāt.*, IV, p. 250; VI, p. 215 respectively) the capital of Śivi was Aritthapura which perhaps was also called Dvārāvātī (*Jāt.*, VI, p. 214). The story of Uśinara, king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (Vana, chs. 130, 131). Both Fa Hian and Hiuen Tsiang place the scene of this story in Udyāna now called the Swat valley. But according to the *Mahā-Ummagga Jātaka* the country of Śivi was between the kingdoms of Bideha and Pañchāla. According to the *Mahābhārata* (Anuśās., ch. 32) Śivi

was king of Kāśī. It is also mentioned in the *Daśakumāra-charita* (Madhya, ch. vi). It was conquered by Nakula (*Mbh.*, Sabha, 32). See *Arishthapura*. Jetuttara is called by Spence Hardy as Jayatura (*Manual of Buddhism*, p. 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśinara, king of Śivi, as given in the *Mahābhārata* (Vana, ch. 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi. See also the account of Śivika Rājā by Sung Yun (Beal's *Records of Buddhist Countries*, p. 206). It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Aritthapura, and the other is the same as Śivikā of Barāhamihira (*Bṛhat-saṃhitā*, ch. XIV, v. 12) which he places among the countries of the south, Śivikā being a pleonastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattaur (*India*, I, p. 302) which, according to him, was the capital of Mairwar or Mewar.

Sivika—See *Sivi*.

Sivisthāna—Sewan on the right bank of the Indus.

Slyāli—See *Siali*.

Skanda-kshetra—Same as *Kumārasvāmi* (*Chaitanya-Charitāmṛta*, Pt. II, ch. 9).

Sleshmātaka—Uttara (North) Gokarna, two miles to the north-east of Paśupatinātha (*q.v.*) in Nepal on the Bāgmati (*Śiva P.*, bk. III, ch. 15; *Barāha P.*, chs. 213—216; Wright's *History of Nepal*, pp. 82, 90 note). North Gokarna is used in contradistinction to Dakshina (South) Gokarna called *Gokarna* (*q.v.*) (*Barāha P.*, ch. 216). The *Linga P.* (Pt. I, ch. 92, vs. 134, 135) also mentions two Gokarnas (see also *Svayambhū P.*, ch. 4).

Sobhāvati-nagara—The birth-place of Buddha or Kanakamuni (*Svayambhū P.*, ch. 6; *Buddhavaṃsa* in *JASB.*, 1838, p. 794). It has been identified by P. C. Mukerjee with Araura in the Nepalese Terai (see *Kapilavastu*).

Solomatis—See *Sarāvati* (McCrindle's *Megasthenes and Arrian*, p. 186).

Somanātha—Same as *Prabhāsa* (*Agni P.*, ch. 109). It was also called *Someśvaranātha* (Merutuṅga's *Prabandhachintāmaṇi*, ch. I).

Soma-parvata—1. The Amarakantaka mountain, in which the river Nerbuda has got its source (Amara-kosha). 2. The southern part of the Hala range along the lower valley of the Indus (*Rāmāyaṇa*, Kishk., ch. 42).

Soma-tirtha—1. *Prabhāsa* (see *Prabhāsa*). 2. A place of pilgrimage in Kurukshetra where Tārakāsura was killed by Kārttikēya, the general of the gods (*Mbh.*, Śalya P., chs. 44, 52; *Śakuntalā*, Act I).

Someśvara—See *Somanātha* (*Kūrma P.*, ii, ch. 34).

Someśvara-giri—The mount in which the river Bān-Gaṅgā has got its source.

Sona—The river Sone, which has got its source in the Amarakantaka mountain in Gandwana. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East. Ind.*, I, p. 11; McCrindle's *Megasthenes and Arrian*, p. 187 note; *JASB.*, 1843—*Ravenshaw's Ancient Bed of the Sone*). The Sone and the Sarayu now join the Ganges at Siūghi or rather between Siūghi and Harji-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chupra. At the time of the *Rāmāyaṇa* (Ādi, ch. 32) the Sone flowed by the eastern side of Rājagriha; then called Girivraja or Basumatī from its founder Rājā Basu, down the bed of the river Punpun, joining the Ganges at Fatwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch. S. Rep.*, Vol. VIII, p. 15).

Soṇaprasṭha—*Sonepat* (see *Kurukshetra*). It is 25 miles north of Delhi. See *Pāṇiprasṭha*.

Soṇitapura—The ancient Soṇitapura is still called by that name, and is situated in Kumaun on the bank of the river Kedār-Gaṅgā or Mandākinī about six miles from Ushāmātha and at a short distance from Gupta Kāśī (*Harivaṃsa*, ch. 174). Ushāmātha is on the north of Rudra-Prayāga, and is on the road from Hardwar to Kedār-nātha. Gupta-Kāśī is said to have been founded by Bāna Rājā within Soṇitapura. A dilapidated fort still exists at Soṇitapura on the top of a mountain and is called the fort of Rājā Bāna. Soṇitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa (*Harivaṃsa*, ch. 175). It was also called Umāvana (*Hemakosha and Trikāṇḍaśeṣha*). Major Madden says that Kotalgad or Fort Hastings of the survey maps situated at Lohool in Kumaun on a conical peak, is pointed out as the stronghold of Bānāsura, and the paṇḍits of Kumaun affirm that Sooi on the Jhoom mountain is the Soṇitapura of the Purāṇas (*JASB.*, XVII, p. 582). The *Matsya Purāṇa* (ch. 116) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbuda). A ruined fort situated at Damdamā on the bank of the river Punarbhavā, fourteen miles to the south of Dinajpur, is called "Bāna Rājā's Gaḍ," and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Aniruddha, and various arguments are brought in to prove this assertion. But the route of Kṛishṇa from Dwārakā to Soṇitapura as given in the *Harivaṃsa* (ch. 179) and the description of the place as being situated on a mountain near Sumeru, do not support the theory that Damdamā was the ancient Soṇitapura. An inscription found in the fort proves that it was built by a king of Gaud of the Kamboja dynasty. Bāna Rājā's fort in the district of Dinajpur is as much a myth as the *Uttara-gogriha* (northern cowshed) of Rājā Virāṭa at Kāntanagar in the same district. The Assamese also claim Teipur as the ancient Soṇitapura. Devikote on the Kāveri in the province of Madras and also Biana, 50 miles south-west of Agra, claim the honour of being the site of the ancient Soṇitapura. Wilford identifies it with the Mañjupattana (*Asiatic Researches*, Vol. IX, p. 199).

Sopatma—See *Surabhipattana* (*Periplus*, Schoff, p. 46.)

Soreyya—Not far from Takshaśilā (Kern's *Manual of Ind. Buddhism*, p. 104; *SBE.*, XX, p. 11). Revata lived here, he presided at the Vaiśālī Council.

Sothivati—Same as *Suktimatī*, the capital of Chedi (the Cheti of the Buddhists).

Sovira—See *Sauvira*.

Śrāvāṇa-beligoḷa—Śrāvāṇa-Belgola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries B.C. On the top of the former is a colossal statue of the Jaina god Gomateśvara. See also *Vindhyā-pāda Parvata*. Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Śrāvāṇa-Beligoḷa from Ujjayinī, where he died in 357 B.C. Hence it is a very sacred place to the Jainas (*Ind. Ant.*, II, pp. 265, 322; III, p. 153; Rice's *Mysore Inscriptions*, Intro., p. lxxxvi). See *Kuṇḍapura*. Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice's *Mysore Gazetteer*, I, p. 287).

Śrāvastī—Sāhet-Mahet, on the bank of the river Rāptī (ancient Airavati or Achiravati) in the district of Gonda in Oudh. It was the capital of Uttara-Kośala, ten miles from Balarāmpur, 58 miles north of Ayodhyā and 720 miles from Rājgir (*Rāmāyaṇa*, Uttara, ch. 121). The town was founded by Śrāvasta, a king of the Solar race (*Vishṇu Purāṇa*, IV, ch. 2, v. 13). Rāmechandra, king of Oudh, when dividing his kingdom, gave Śrāvastī to his son Lava (*Vāyu P.*, Uttara, ch. 26). Śrāvastī is the Sāvasthi or Sāvasthipura of the Buddhists and Chandrapura or Chandrikāpuri of the Jainas. At the time of Buddha, Prasenāditya or Prasenjit was king of Uttara-Kośala and his capital was at Śrāvastī; he visited Buddha while the latter was residing at Rājagriha (see *Kuṇḍagāma*). Buddha

converted him to his own religion by preaching to him the *Kumāra-dṛiṣṭānta-Sūtra*. Prasenajit had two sons Jeta and Viruḍhaka by two wives. Sudatta, called also Anāthapiṇḍika or Anāthapiṇḍada on account of his liberality, was a rich merchant of Śrāvastī and treasurer to the king; he became a convert to Buddhism while Buddha was residing at Sītāvana in Rājgir, where he had gone to visit him. On his return to Śrāvastī he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra*, the construction of which was superintended by Sāriputra (see *Nālandā*). Buddha accepted the gift of the *Vihāra*, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anāthapiṇḍikārāma* or simply *Jetavana-Vihāra*. The *Vihāra* contained two monasteries called Gandha-kuṭī and Kośambakuṭī which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Sāriputra who died at *Nālandā* (see *Nālandā*) were brought to Śrāvastī and a stupa was built upon them near the eastern gate. Viśākhā, the celebrated female disciple of Buddha, built here a *Vihāra* called *Pārvarāma* which has been identified by General Cunningham with the mound called *Orā Jhār*, about a mile to the east of *Jetavana* (see *Bhaddiya*). Buddha resided for 25 years at *Jetavana-Vihāra* in the *Punyaśālā* erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p. 90; *Arch. S. Rep.*, I, p. 330; *Anc. Geo.*, p. 407). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yaśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Girivrajapura*). Chīñchā, a young woman, is as set up here by the Tīrthikas to slander Buddha. The sixteenth Buddhist patriarch, Rahulatā (see *Tāmasavana*) died at *Jetavana-vihāra* in the second century B.C. Prasenajit was a friend of Buddha, but his son Viruḍhaka or Viḍudabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of *Kapilavastu* whom he had taken prisoners, though his mother Vāsabha Khattiyā or Mallikā was the daughter of a Śākya chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 292, and *Avadāna Kalpalatā*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvastī, or as it was called Chandrikāpurī or Chandrapurī, was the birth-place of the third Tīrthaṅkara Sambhavanātha and the eighth Tīrthaṅkara Chandraprabhānātha of the Jains. There is still a Jaina temple here dedicated to Śobhānāth which is evidently a corruption of the name of Sambhavanātha. The names of the 24 Tīrthaṅkaras of the Jains with their distinctive signs are as follows; 1. Rishabha Deva or Ādinātha (bull). 2. Ajitanātha (elephant). 3. Sambhavanātha (horse). 4. Abhinandana (monkey). 5. Sumatinātha (Krauñcha or curlew). 6. Padamprabhā (lotus). 7. Supārsva (Svastika). 8. Chandraprabhānātha (moon). 9. Subidhinātha or Pushpadanta (crocodile). 10. Śītanātha (*Śrīvatsa* or white curl of hair). 11. Śreyāṃśanātha (rhinoceros). 12. Bāsupūjya (buffalo). 13. Bimalanātha (boar). 14. Anantanātha (falcon). 15. Dharmanātha (thunderbolt). 16. Śāntinātha (deer). 17. Kunthunātha (goat). 18. Aranātha (Nandīāvarṭta). 19. Mallinātha (pitcher). 20. Munisuvrata (tortoise). 21. Naminātha (blue water-lily). 22. Neminātha (conch). 23. Pārśvanātha (hooded serpent). 24. Mahāvīra (lion). The name of Sahet-Mahet is said to have been derived from "Mahāsetṭhi" by which name Sudatta was called, and people still call the ruins of *Jetavana* as "Set" (*Imperial Gazetteer of India*, Vol. XII, p. 127). The inscription of Govindachandra of Kanauj, dated 1128 A.D., sets at rest the question of identity of Śrāvastī with Sahet-mahet, the site of Sahet represents the *Jetavana*, and that of Mahet the city of Śrāvastī (Dr. Vogel: *Arch. S. Rep.*, 1907-9, pp. 131, 227).

Śrībalkaṇṭha—Same as Baikaṇṭha (*Chaitanya-charitāmṛta*, II, ch. 9).

Śrībhoja—Palembang in Sumatra, a seat of Buddhist learning in the seventh century, much frequented by the Chinese pilgrims (Beal's *Life of Hiuen Tsiang*: Introduction; I-tsing's *Record of the Buddhist Religion*: Takakusu's Introduction, p. xlv).

Śrīhaṭṭa—Sylhet (*Yogini Tantra*, Pt. II, ch. 6).

Śrīkakola—It is a corruption of Śrīkaṅkāli (see Śrīkaṅkāli.)

Śrīkaṅkāli—Chikakol in the Northern Circars. It is one of Pīṭhas where Sati's loin is said to have fallen.

Śrīkaṇṭha—Same as Kurujāṅgala. Its capital was Bilāspura, thirty-three miles north-west of Shaharanpura (*Kaṭhāsaritsāgara*, ch. 40). Bāṇa Bhaṭṭa in his *Harshacharita* (ch. iii, p. 108) says that Sthānviśvara, (modern Thaneswar) was the capital of Śrīkaṇṭha which was the kingdom of Prabhākaravarddhana, the father of Harsha or Śīlāditya II and of his brother Rājyavarddhana; Harsha Deva removed his seat of government from Sthāneśvara to Kanauj.

Śrīkshetra—1. Puri in Orissa. Anaṅga Bhima Deo of the Gaṅgā dynasty built the temple of Jagannātha in 1198 A.D. under the superintendence of his minister named Paramahansa Rājpaī at a cost of forty to fifty lacs of rupees. He reigned from 1175 to 1202 A.D. But recently it has been proved that the sanctum of the temple of Jagannāth was built by Chora Gaṅgā Deva, king of Kālīṅga, to commemorate the conquest of Orissa early in the 12th century and Anaṅga Bhima Deva enlarged the temple, built the Jagamohan and made arrangements for the worship. According to Mr. Fergusson, the temple itself occupies the site where formerly stood the Dagoba containing the left canine tooth of Buddha (Havell's *Hist. of Indian and Eastern Architecture*, p. 429). The town was then called Dantapura and was the ancient capital of Kālīṅga (see Dantapura and Kālīṅga.) The Gaṅgāvamśī kings reigned in Orissa after the Keśari kings from 1131 to 1533 A.D., the first king of the dynasty was Churaṅg or Saraṅg Deva generally called Chodgaṅgā, and the last king was the son of Pratāp Rudra Deva who died in 1532 and who was a contemporary of Chaitanya (Hunter's *Orissa* and Sterling's *Orissa*). See Utkala. The temple of Bimalā Devī at Puri is one of the fifty-two Pīṭhas (*Devī-Bhāgavata*, bk. VII, ch. 30) where the two legs of Sati are said to have fallen. Besides the temple of Jagannāth, the other sacred places at Puri are the Indradyuma-sarovara, Guṇḍachikā or Guṇjīkā-bāḍī or Guṇḍīyā-maṇḍapa of the Purāṇas (Guṇḍachikā being the name of Indradyumna's wife), Māsi's house; Chandantalāo or Narendra (tank) where the Chandana-yātrā of Jagannātha takes place in the month of Baiśākha every year; the 18 Nālās or the bridge of 18 arches built by Kabira Narasiṅha Deva, king of Orissa, in 1390 A.D. where the pilgrim tax was formerly collected and was the western gate of the town of Puri. Chaitanya-mahāprabhu lived at Kāśī Mīśra's house called Rādhā-kānta's Maṭh. Here in a small room he is said to have lived; in this room are kept his wooden Sandals (*khaḍam*), his water-pot (*kamaṇḍalu*) and a piece of quilt (*kāthā*); at Sārvabhauma's house at a short distance, he used to hear the *Bhāgavata Purāṇa*, the walls of the reading-room still contain the portraits of Sārvabhauma, Chaitanya and Rājā Pratāpa Rudra Deva in fresco. Near Sārvabhauma's house is a house where Haridāsa lived; a miraculous *Vakula* tree (*Mimusops Elengi*) grows here forming an arch below which Haridāsa, Chaitanya's disciple, used to sit. Through a crack in the knee of Totā Gopinātha, Chaitanya Deva is said to have disappeared; this temple is in the skirt of the town. For the other places of pilgrimage of Śrīkshetra, see *Puru-shottama-kshetra*. 2. Prome in Burma, or rather Yathemyo, five miles to the east of Prome, founded by Duttabaung 101 years after the *Nirvāna* of Buddha (*Arch. S. Rep.*, 1907-8, p. 133).

Śrīmāla—Bhinmal, the capital of the Gurjjaras from about the 6th to the 9th century A.D., 50 miles west of Abu mountain (*Skanda P.*, Śrīmāla-Māhāt. as cited in *Bomb. Gaz.*, Vol. I, pt. I, p. 461). It is the Pilo-molo or Bhinmal of Hiuen Tsiang, a town of Kier-chi-lo or Gūjjara (see Bhagavanlal Indraji's *Early History of Gujarat*, p. 3).

Śrīnagara—1. The capital of Kasmir, built by Rājā Pravarasena about the beginning of the fifth century of the Christian era (*Rājatarāṅgīnī*, bk. III, vs. 336—363). The Dal or the celebrated lake containing the floating gardens, mentioned by Moore in his *Lalla Rook* (The Light of the Harem) is situated on the north-eastern side of the city. It contains the Shalimar Bag of Jahangir, the Nasim Bag of Akbar and other beautiful gardens. 2. Ahmedabad in Guzerat (see *Karṇāvatī*).

Śrīngagiri—1. Śiṅghari-maṭha, 2. Śrīngapura, 3. Rishyaśrīngapurī, 4. Śiṅgeri, 5. Śrīngeri in Kadur district, Mysore, sixty miles to the west of 'Button-giri which is on the north of Belloor, on the left bank of the river Tuṅga (Mādhavāchārya's *Saṅkaravijaya*, ch. 12; *Archāvatārasihala-vaibhava-darpanam*, p. 87). The presiding deity of the Maṭha is Sarasvatī or Saradambā or Sarad Amma. Saṅkarāchārya established four Maṭhas or monasteries on the four sides of India for the propagation of the Vaidic religion after the overthrow of Buddhism, and he placed them under the charge of his four principal disciples ('Saṅkarāchārya's *Maṭhamnāya*). On the north, the *Jyotirmaṭha* (Joshi-maṭha) at Badrinātha was placed under the charge of Totaka Āchārya who was also known by the name of Ānanda Giri and Pratardana; on the south, the Śrīngeri-maṭha or 'Śrīngagiri-maṭha in the Deccan was placed under the charge of Prithvidhar Āchārya, son of Prabhākara of Sribeli-kshetra (for Prithvidhar Āchārya see 'Saṅkaravijaya, ch. 11), called also *Hastamalaka*, but according to the 'Saṅkaravijaya, it was in charge of Saṅkara's principal disciple Sureśvara Āchārya; on the west the 'Sārada-Maṭha at Dwārikā in Guzerat under Viśvarupa Āchārya, who was also called Maṇḍana Miśra, Sureśvara Āchārya and Brahmaśvarupa Āchārya (Mādhavāchārya's 'Saṅkaravijaya, chs. 8, 10); on the east *Govardhana-maṭha* or *Bhōgavardhanamaṭha* at Jagannātha in Orissa under Padmapāda Āchārya who was also called Sanandana ('Saṅkaravijaya, ch. 13). Sanandana was the first disciple of Saṅkara. According to the *Brahma-yāmala Tantra* there are six Maṭhas: Sārada-Maṭha, Govardhana-Maṭha, Joshi-Maṭha, Śiṅgeri-Maṭha, on the west, east, north and south respectively; and the other two Maṭhas are Sumeru-Maṭha and Paramātma-Maṭha. Saṅkarāchārya died at the age of thirty-two, according to some in the Kali era 3889 or (3889-3101=)788 A.D., according to others in the Kali era 2631 or (3101-2631=)470 B.C. Mādhavāchārya, or as he was called Vidyāranya, was in charge of the *Śrīngeri-Maṭha* in the fourteenth century of the Christian era; he was the author of the Vedantic work called *Pañchadasi*, *Sarva-darśana-sāra-saṅgraha*, *Nidāna-mādhava*, *Saṅkara-vijaya* and other works; he was born at Bijayanagara (Golkanda) and was the minister of Bukka Deva of the Yādava dynasty of Bijayanagara of Karṇāṭa; his younger brother was Sāyanāchārya, the celebrated commentator of the Vedas (Dr. Bhau Daji's *Brief Notes on Mādhava and Sāyana*; in R. Ghosh's *Literary Remains of Dr. Bhau Daji*, p. 159; Weber's *History of Indian Literature*; Mann's trans., p. 42 note). For an account how Bibhāṇḍaka Muni chose Śrīngeri as his hermitage where he lived with his son Rishyaśrīnga see *Ind. Ant.*, II, p. 140; Rishyaśrīnga after his return from Aṅga performed asceticism at Kigga, six miles from Śrīngeri. Śrīngagiri is an abbreviation of *Rishyaśrīnga-giri* (Rice's *Mysore and Coorg*, vol. II, p. 413). For the succession of the Gurus of Śrīngeri after Saṅkarāchārya see *Mackenzie Collection*, p. 324.

Śrīngavarapura—Singraur on the river Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda, who was the friend of Daśaratha and Rāma (*Rāmāyaṇa*, Ayodh., chs. 50, 52). It is also called Rāmachaura.

Śrīngeri-maṭha—Same as Śrīngagiri.

Śrīpatha—Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV). It was also called Pathayampuri (see *Pathayampuri*).

Śrīraṅga-kshetra—Same as Śrīraṅgam.

Śrīraṅgam—Seringham, two miles to the north of Trichinopoly in the province of Madras. It contains the celebrated temple of Śrī Raṅgam, an image of Vishnu. The temple was built by the kings of the Nayak dynasty of Pāṇḍya. It is mentioned as a place of pilgrimage in *Matsya P.* (ch. 22, v. 44) and *Padma P.* (Uttara kh., ch., 90). *Śrīraṅga Māhātmya* forms a part of the *Brahmaṇḍa Purāṇa*, an abstract of which is given in the *JASB.*, 1838, p. 385. Rāmachandra is said to have resided at this place on his way to Laṅkā. Rāmānuja, the celebrated founder of a Vaishnavite sect, lived and died here at the middle of the 11th century. He was born at Śrīperambudur or Śrī Permatoor in the Chingleput district in 1016 A.D. About a mile from the temple of Śrī Raṅgam at a place called Tiruvānaikāval the temple of Jambukeśvara is situated. Jambukeśvara is the *Āpa* (water) image of Mahādeva, being one of the five Bhautika-murtis or elementary images (see *Chidambara*). It is a phallic image around which water is continually bubbling up from the fissures between the tiles on the floor, evidently caused by some artesian well. It was visited by Chaitanya (*Chaitanya-charitāmṛta*). Cf. *Kālahastī*.

Śrīraṅga-paṭṭana—Seringapatam in Mysore (*Garuda P.*, I, 81).

Śrī-salla—1. It is situated in the Karnal country in the Balaghaut Ceded districts, and on the south side of the Krishna river, at the north-western extremity of the Karnal territory, about 102 miles W.S.W. of Dharanikota and 82 miles E.N.E. of Karnul and 50 miles from the Krishna station of the G.I.P. Railway. Dr. Burgess found it to be an isolated hill about 1570 feet high, surrounded on three sides by the river Krishna and on the fourth partly by the Bhimanakollam torrent. The present temple dates from the sixteenth century and resembles the Hazara Rāma temple of Bijayanagara (*Buddhist Stūpas of Amara-vati*, p. 7; Burgess's *Antiquities of Kathiawad and Kachh*, p. 233; Hamilton's *East India Gazetteer, Perwuttum*). It is also called Śrī Parvata and Parwattam. It contains the temple of Mallikārjuna, one of the twelve great Liṅgas of Mahādeva and Brahmarambhā Devī (*Barāha Purāṇa*, ch. 85; Mādhavāchārya's *Saṅkara-vijaya*, ch. 10; *Mālatī-Mādhava*, Acts I, IX). From the name of the goddess, the mountain was called Brahmarambhā-giri or briefly Brahmaragiri—the Po-lo-mo-ki-li of Hiuen Tsiang, where Nāgārjuna lived. For a description of the temple see *Asiatic Researches*, 1798. See *Amaresvara*. Pātāla-Gaṅgā, which is a branch of the Krishna, flows past Śrīsailam. King Vema, son of Prola, built a flight of steps and a hall at Śrīsailam in the 12th century A.D. (*Ep. Ind.*, Vol. III, pp. 59, 64, 291). 2. A portion or peak of the Malaya or Cardamum mountain which is the southern portion of the Western Ghats. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, II, ch. 9; Śyamāl Goswami's *Gaurasundara*, p. 215).

Śrī-sthānaka—Thāna, in the province of Bombay; it was once the capital of Northern Koṅkāṇa (see *Koṅkāṇa*). It was the seat of a reigning family called Silahara, hence it was called Purī of the Silaharas (Da Cunha's *Hist. of Charul and Bassein*, pp. 130, 168).

Śrīvarddhana-pura—Kandy in Ceylon, built by Walgam Abhā Mahārāja (Tennant's *Ceylon*, Vol. I, p. 414; *Dāṭhavaṃsa*, Introduction, p. xix). But this identification has not been approved by Dr. Rhys Davids who agrees with Mr. K. J. Pohath that Śrīvarddhana-pura is about three and half miles from Damba-deniya in the Kurunagalla district (*The Questions of King Milinda*, p. 303). See *Dantapura*. Bishop Copleston is also of opinion that Śrīvarddhana-pura was not the ancient name of Kandy. Śrīvarddhana-pura still exists; it was founded by Parākramabāhu III in the 13th century (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 236).

Śrughna—Kālsi in the Jaunsar district, on the east of Sirmur (Beal's *RWC.*, I, p. 186 note). Cunningham identifies Śrughna with Sugh near Kālsi, on the right bank of the Budhiyamunā, forty miles from Thaneswar, and twenty miles to the north-west of Saharanpur, in the Ambala District, Punjab (*Anc. Geo.*, p. 345). It was visited by Hiuen Tsiang in the 7th century. The kingdom of Śrughna extended from Thaneswar to the Ganges and from the Himalaya to Mozuffarnagara including the whole of Dehra Dun, portion of Sirhind, Kyārdā Dun and the Upper Doab (*Cal. Rev.*, 1877, p. 67).

Stambhapura—Same as **Stambha-tirtha** (*Inscriptions from Girnar*; Merutuṅga's *Prabandha-chintāmaṇi*, Tawney's trans., p. 143). The Astacampura of the Periplus (Mr. Schoff's translation) and the Astakapra of Ptolemy (McCrindle, p. 146) appear to be transcriptions of Stambhakapura or Stambhapura. But see **Hastaka-vapra**.

Stambha-tirtha—Khāmbhat or Kambay in Guzerat (*Ep. Ind.*, Vol. I, p. 23). Khāmbhat or Khāmbha is a corruption of Stambha. The local name of Kambay is Tāmbānagari (*Bomb. Gaz.*, Vol. I, Pt. I, p. 208 note). It is also called *Stambhapura*. The consecration of Hemachandra, the celebrated lexicographer, as a Jaina monk, took place in the temple of Śāligavasahika at Stambha-tirtha in the reign of Kumārapāla in the 12th century (*Prabandhachintāmaṇi*, p. 143).

Stana—A country to the north of India (*Garuḍa P.*, I, 55). Same as **Kustana**.

Sthāneśvara—Thaneswar (see **Kurukshetra**). Sthāneśvara, or properly speaking Sthānviśvara, was the place where the Liṅga worship was first established (*Bāmana Purāṇa*, ch. 44). See **Śrīkaṇṭha**. It is 25 miles south of Ambala on the river Sarasvatī.

Sthānu-tirtha—Same as **Sthāneśvara** (*Mahābhārata*, Śalya, ch. 13; *Bāmana P.*, ch. 44). King Vena was cured here of his leprosy (*Bāmana P.*, ch. 47).

Strī-rājya—A country in the Himalaya immediately on the north of Brahmapura, which has been identified with Garwal and Kumaun. In the seventh century it was called Suvarṇagotra or the mountain of gold (*Vikramānkadevacharita*, XVIII, 57; *Garuḍa P.*, ch. 55). It was the country of the Amazons, the queen of which was Pramīlā who fought with Arjuna (*Jaimini-bhārata*, ch. 22). That an Amazonian kingdom existed in the trans-Himalayan valley of the Sutlej, as stated by Hiuen Tsiang is confirmed by Atkinson's *Himalayan Districts*. He says that the Nu-wang tribe in Eastern Tibet was ruled by a woman who was called Pinchiu. The people in each successive reign chose a woman for their sovereign (Sherring's *Western Tibet*, p. 338).

Subhadra—The river Irawadi.

Subhakūṭa—Adam's Peak in Ceylon (Upham's *Rājaraṇakari*).

Subhavastu—Same as **Suvastu** (Cunningham's *Anc. Geo.*, p. 81).

Subrahmanya—1. Kārttikaśvāmī, about a mile from Tiruttani, a station on the Madras and Southern Mahratta Railway, on the river Kumāradhārā, 51 miles from Madras. It was visited by Śaṅkarāchārya (Ānandagiri's *Śaṅkaravijaya*, Cal. ed. ch., 11, p. 69). It is also called Kumārasvāmī (see **Kumārasvāmī**). 2. The Subrahmanya hill, now called Pushpagiri, is a spur of the Western Ghāts on the north-western boundary of Coorg in the South Canara district of Madras. 3. See **Suddhapurī**.

Suchakshu—The river Oxus; it was also called Vakshu (*Śiva P.*, *Dharma Saṃhitā*, ch. 33).

Sudāmāpurī—Porebander in Guzerat, where Sudāma or Śrīdāma lived (*Bhāgavata P.*, X, ch. 80). It was the port of Chaya.

Sudārsana-dwīpa—Same as **Jambudwīpa** (*Rāmāyaṇa*, bk. IV).

Sudarsana-sara—A celebrated lake in Kathiawar in the valley round the foot of Girnar, formed by Pushyagupta, a governor under Maurya Chandragupta, by damming up a stream. The lake was repaired by Chakrapālita, the son of Parnadatta, the governor of Saurāshṭra

at the time of Skandha Gupta, in 137 of the Gupta era (The *Rudradāman* Inscription of Junagar in *JASB.*, Vol. VII; *Corpus Ins. Ind.*, III, p. 88). See **Girinagara**. It was visited by Nityānanda (*Chaitanya-Bhāgavata*, Ādi, ch. VI).

Suddhapurī—Teruparur, in the Trichinopoli district, sacred to the god Subrahmanya (*Skanda P.*, *Śaṅkara-Saṃhitā*, *Śiva-Rahasya*, quoted in Prof. Wilson's *Mackenzie Collection*, p. 144).

Sudhanya-kaṭaka—See **Dhanakataka**. (Havell's *Ancient and Medieval Architecture of India*, p. 140).

Sudhāpura—Soonda in North Canara (Thornton's *Gazetteer*).

Sudharmanagara—Thatun in Pegu, on the river Sitang, about forty miles north of Martaban.

Sodra—Same as **Śudraka** (*Vishṇu P.*, IV, 24).

Śudraka—The country of the Śudrakas of the *Mahābhārata*, Oxydrakai or Alexander's historians and the Sudraki of Pliny, between the Indus and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan (McCrindle's *Invasion of India by Alexander the Great*, p. 236 and Map; and *Mbh.*, Sabhā, ch. 32; *Ind. Ant.*, I, p. 23). Their capital was Uch (called Kuchchee in *JASB.*, XI, p. 371).

Sugandhā—Nasik on the Godavari. It is one of the fifty-two Pīṭhas where Sati's nose is said to have fallen (*Paṇḍita P.*, Ādi Kh., ch. 32).

Sugandhavartī—Saundatti, in the Belgaum district in the presidency of Bombay. It was the later capital of the Rāṭṭa chieftains (Bhandarkar's *Early Hist. of the Dekkan*). It was afterwards called Voṇugrāma or Velugrāma, the modern Belgaum (Sewell's *Sketch of the Dynasties of Southern India*, p. 894).

Suhma—Suhma has been identified by Nilakaṇṭha, the celebrated commentator of the *Mahābhārata* with Rāḍha (see **Rāḍha** and **Trikaṇṭha**). It was conquered by Pāṇḍu (*Mbh.*, Ādi P., ch. 113). In the *Bṛihat-saṃhitā* (ch. 16), Sumha is placed between Baṅga and Kaliṅga and it is mentioned as an independent country in the *Matsya Purāṇa* (ch. 113) and *Kalki Purāṇa* (ch. 14). Bigandet says in his *Life of Gautama* (see also *Lalitavistara*, ch. 24) that the two merchants Tapusa and Palikat (Bhallika) who gave honey and other articles of food to Buddha, came from Okkalab near Rangoon, but according to Dr. Kern from Ukkala or Utkala. They arrived at a port called Surama where they hired five hundred carts to carry their merchandise. This port has been identified with the port of Tāmralipta (Dr. Satis Chandra Vidyābushana's *Buddha-deva*, p. 143 note); this identification is perhaps correct as Surama may be a corruption of Sumha. In the mediaeval period Rāḍha was called Lāṭa, Lāra or Lāla. In the *Daśakumāracharita*, ch. VI, Dāmalīpta or Tamluk is mentioned as being situated in Sumha, though in the *Mahābhārata* (Sabhā Parva, ch. 29) and in the *Matsya Purāṇa* (ch. 114), Sumha and Tāmralipta appear to have been different countries. (See the history of Sumha or West Bengal in my *Notes on the History of the District of Hughly or Ancient Rāḍa* in the *JASB.*, 1910, p. 599). There was another country by the name of Sumha in the Punjab conquered by Arjuna. It appears from the *Vishṇu Purāṇa* (pt. IV, ch. 18) that Bāli, a descendant of Yayāti by his fourth son Anu, had five sons Aṅga, Baṅga, Kaliṅga, Sumha and Puṇḍra, after whom five kingdoms were named. Buddha delivered the *Janapada Kalyāṇi Sutta* while dwelling in a forest near the town of Deśaka in the country of Sumbha as Sumha was also called (*Talapatta-Jātaka* in *Jātaka*, Vol. I, p. 232).

Suhmottara—It is the same as **Uttara** (Northern) **Rāḍha** (*Matsya P.*, ch. 113); see **Rāḍha**. Some of the other Purāṇas have got Brahmottara which is evidently a mistake for Suhmottara (*Brahmaṇḍa P.*, ch. 49).

Śukara-kshetra—Soron on the Ganges, twenty-seven miles north-east of Itah, United Provinces, where Hiranyāksha was slain by Vishṇu in his incarnation as Varāha, (Boar)

who held up the earth with his tusks from sinking (*Barāha P.*, ch. 137). It contains a temple of Varāha-Lakshmi. The river close by is known as Buda-Gaṅgā, or properly the ancient bed of the Ganges. Tulsī Dās, the celebrated Hindi poet, was reared up at this place during his infancy when he was deserted by his parents. See *Reṇukā-tīrtha*. For further particulars, see *Soron* in Pt. II of this work.

Śukla-tīrtha—Ten miles north-east of Broach in Guzerat, a sacred place near which are also Humpkāreśvara-tīrtha and Ravi-tīrtha (*Padma P.*, Svarga Kh., ch. 9; *Revised Lists of the Antiquarian Remains in the Bombay Presidency*, Vol. VIII, p. 102). There is an ancient banian tree at Śukla-tīrtha. Chānakya, the celebrated minister of Maurya Chandragupta, is said to have resided at Śukla-tīrtha (*Padma P.*, Svarga, ch. IX; *Matsya P.*, ch. 191, v. 14).

Suktimāna-parvata—The portion of the Vindhya range which joins the Pāripātra and the Riksha-parvata, including the hills of Gondwana, the Chhota Nagpur hills and the Mahendra range (see *Kūrma Purāṇa*, ch. 47).

Śuktimatī—1. The river Suvarṇarekhā in Orissa. 2. A river which rises in the Kolāhala mountain and flowed through the ancient kingdom of Chedi, modern Bundelkhand (*Mbh.*, Ādi, ch. 63). General Cunningham has identified it with the Mahānadi and Mr. Beglar with the Sakri in Bihar (*Arch. S. Rep.*, vol. XVI, p. 69; vol. VIII, p. 124). Mr. Pargiter has correctly identified it with the river Ken (Kane) (*JRAS.*, 1914, p. 290 and his *Mārkaṇḍ.*, P., ch. 47, p. 285). 3. Śuktimatī was the capital of Chedi (*Mbh.*, Vana, ch. 22). It is the Sotthivatī of the Buddhists (*Chetiya-Jātaka* in the *Jātaka*, Cam. Ed., III, p. 271). See Chedi.

Sukumārī—See *Kumārī*, 3. (*Matsya P.*, ch. 113).

Śalabheda-tīrtha—See *Śalapāṇi*.

Sulakshipī—The river Gogā which falls into the Ganges.

Śalapāṇi—Sulpan Mahādeo or Makri Fall, a place of pilgrimage near the junction of the Nerbuda and a mountain stream called Sarasvatī. It is also called Śalabheda (*Skanda P.*, Revā kh., ch. 44, 49; Thornton's *Gazetteer*, s.v. *Nerbudda*).

Sulāthika—Sulāthika of the Dhauli inscription of Aśoka has been identified by James Prinsep with Surāshṭrika (*JASB.*, 1838, pp. 253, 267) or Surāshṭra.

Sulochanā—The river Banas in Guzerat (*Bṛihat-Jyotishārṇava*).

Sumāgadhi—The river on which Rājagriha (Rājgir) in the district of Patna is situated (Prof. Max Duncker's *History of Antiquity*, trans. by Abbott, p. 111). Sumāgadhi is evidently the Sone which flowed through the town of Rājgir in Magadha. It is described in the *Rāmāyaṇa* (Ādi, ch. 32), as "looking beautiful as a garland within the five principal hills." But it should be observed that the Sone formerly flowed through Rājgir through the present bed of the Sarasvatī and was called Māgadhi (*Rām.*, I, ch. 32): see *Girivraja*.

Sumana-kūṭa—Śrīpada; Adam's Peak in Ceylon. The footprint on the peak is worshipped by the Hindus, Buddhist and Mahomedans alike, each claiming it to be that of their own god. It is one of the highest mountains in the island (Muthu Coomará Swamy's *Dāthāvamsa*, p. 21).

Sumbha—Same as *Suhma*.

Sumeru-parvata—1. The Rudra Himalaya in Garwal, where the river Ganges has got its source; it is near Badarikā-Āśrama (*Mbh.*, Śānti, chs. 335, 336). It is also called Pañcha Parvata from its five peaks: Rudra Himalaya, Vishnupuri, Brahmapuri, Udgārikāṇṭha and Svargārohini (Fraser's *Tour through the Himala Mountains*, pp. 470, 471; Anandale's *Popular Encyclopedia*, s.v. *Himalaya*). Four of the five Pāṇḍavas died at the last mountain (see *Gaṅgotri*). The *Matsya Purāṇa* (ch. 113) says that Sumeru Parvata is bounded on the north by Uttara-kuru, on the south by Bhāratavarsha, on the west by Ketumālā and on the

east by Bhadrāśvavarsha; and the *Padma Purāṇa* (ch. 128) mentions that the Ganges issues from the Sumeru Parvata and falls into the ocean flowing through Bhāratavarsha on the south. The Kedārnātha mountain in Garwal is still traditionally known as the original Sumeru (*JASB.*, XVII, p. 361). According to Mr. Sherring all local traditions fix Mount Meru as lying direct to the north of the Almora district (*Western Tibet*, p. 40). 2. A mountain in Śākadvīpa, called also Meru (*Mbh.*, Bhishma, ch. 11). It is the Mount Meros of Arrian near Mount Nysa or Neshadha of the *Brahmānda P.* (ch. 35); the Hindukush mountain (see McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 180).

Sundha-desa—Tipārā and Arracan.

Suparṇā—1. The Vainateya Godāvarī, an offshoot of the Vāsiṣṭhi Godāvarī which is the most southerly branch of the Godāvarī (*Brahma P.*, ch. 100). 2. Same as the mountain called Yāmuna (*q.v.*) (*Devī-Bhāgavata*, VI, ch. 18; compare *Imperial Gazetteer*, s.v. *Tons*).

Surabhi—Sorab, in the north-west of Mysore, which was in the possession of Jamadagni, father of Paraśurāma (Rice's *Mysore Inscriptions*: Intro., p. xxviii). See *Kuntalaka-pura*.

Surabhipattana—Kubattur, the capital of Surabhi or Sarab in Mysore (*Mbh.*, Sabhā, ch. 30). It is the Sopatma (*q.v.*) of the *Periplus* and Kuntalakupura of the *Jaimini-Bhārat*; it was conquered by Sahadeva.

Śurasena—The kingdom of which Mathurā was the capital (*Harivaṃśa*, chs. 55, 91; *Bṛihatsaṃhitā*, ch. xiv, v. 3). Śūra, the father of Vasudeva and Kuntī, gave his name to the country of which he was the king.

Surāshṭra—Kathiāwad and other portions of Guzerat. (*Mbh.*, Vana., 88). See *Saurāshṭra*. It has been identified with Surat, though perhaps wrongly as it is not an old town, but founded on the ancient site of Sūryapura. According to some, however, "Surat is a remarkable old city. It abounds in monuments of departed greatness (Miss Carpenter's *Six months in India*, vol. I, p. 82; *Padma P.*, Uttara, ch. 62). Surāshṭra is the Sulāthika or Surāshṭrika of the fifth tablet of the Dhauli inscription of Aśoka (*JASB.*, 1838, p. 237). For a list of the Sah kings of Surāshṭra, see *Ibid.*, p. 351. Not far from the town of Surat there is a sacred village called Pulpāra on the Tāpti which is visited by pilgrims and *Sannyāsīs* from the most remote parts of India.

Surathādri—The Amarakaṇṭaka mountain in which the rivers Narbuda and Sone have got their sources (*Mārkaṇḍeya P.*, ch. 57).

Surpāraka—It has been identified by Cunningham with Surat. Dr. R. L. Mitra, evidently following Yule, identifies Surpāraka of the Buddhist period with Sipelar (Sippara of Ptolemy), a seaport near the mouth of the Kṛishṇā (*Lalita-vistara*, p. 10 note). But these identifications are not correct. The *Chaitanya-charitāmṛta* places it to the south of Kolhapur. McCrindle places it (Soupara of Ptolemy) about one hundred miles to the south of Surat near Paum in his map of *Ancient India* in his *Megasthenes and Arrian*. The *Bṛihat-Jyotishārṇava* gives the following boundaries of Surpāraka-kshetra: on the east the Sahyādri, on the west the sea, on the north the Baitaraṇinadi, and on the south the Subrahmaniya. Paraśurāma is said to have resided on the Chaturaṅgana-hill of Surpārakakshetra (*Mbh.*, Śānti, ch. 49). The *Bhāgavata* (X, ch. 79) places it on the north of Gokarna. It has been correctly identified with Supāra or Sopara in the district of Thana, 37 miles north of Bombay and about four miles north-west of Bassein, where one of the edicts of the Aśoka was published (Smith's *Aśoka*, p. 129; *Journal of the Bom. Br. of the Royal Asiatic Society*, vol. XV, p. 272; Bhagawanlal Indraji's

Antiquarian Remains at Sopara and Padana). Burgess also identifies it with Supara in the Konkana near Bassein (*Antiquities of Kathiawad and Kachh*, p. 131). It was the ancient capital of Aparānta or the Northern Konkana (Dr. Bhandarkar's *History of the Dekkan*, sec. III, p. 9). The Pāṇḍavas rested at this holy place on their way to Prabhāsa (*Mahābhārata*, Vana, ch. 118). It is mentioned in the *Periplus* (2nd century A.D., as Ouppara; perhaps it is the Ophir or Sophir of the Bible as Sauvira was too much inland.) Surpāraka was included in Aparānta-deśa (*Brahma Purāṇa*, ch. 27, v. 58).

Sūryanagara—Srinagar in Kashmir. The Mahomedans changed the name into Srinagar (Bernier's *Travels*, Constable's Ed., p. 397 note).

Suryapura—Surat (*JASB.*, vol. VI, p. 387; J. Prinsep, *Rāsmālā*, 1, 61). At Surat, Saṅkarāchārya wrote his celebrated commentary on the *Vedānta*. Dr. Rhys Davids derives the name of Surat from Sauvira (*Buddhist India*, p. 38). Surāshṭra is perhaps wrongly identified with Surat (see *Surāshṭra*).

Susarmapura—The ancient name of Koṭ Kangra (*Ep. Ind.*, I, p. 103 note; II, p. 483). See Nagarkot.

Susartu—The name of a river in the *Nadistuti* of the *Rig-Veda* (X, 75); a tributary of the Indus.

Sushoma—The river Sindhu in the Panjab (*Rig-Veda*, X, 75). The Indus. It is perhaps the Zoanes of Megasthenes, the modern Suwan (*Vedic Index of Names and Subjects*, vol. II, p. 461).

Śutudri—The river Sutlej in the Panjab. (*Rig-Veda*, X, 75).

Suvahā—The river Banas in Rajputana.

Suvāmā—The river Rām-Gaṅgā in Oudh and Rohilkhand (Wilford: *Asia. Res.*, XIV, p. 410).

Suvarṇabhūmi—Burma (*Bṛhat-saṃhitā*, ch. xiv, v. 31; *Turnour's Mahāvamsa*, ch. XII). Its classic name in Burmese documents is Sonāpārānta, the Chryse Regia of Ptolemy. But Fergusson identifies it with Thatun on the Sitang river, forty miles north of Martaban; it was the Golden Chersonese of the classical geographers (Havell, *Hist. of Indian and Eastern Architecture*, p. 612). It comprised the coast from the Sitang river to the Straits (Gray's *Buddhaghosupparī*, p. 25). Phayre has identified it with Pegu (Ramanya), of which the capital was Thatan (*JASB.*, 1873, p. 24). The *Mahāvamsa* (ch. XII) relates that after the third Buddhist Synod in 246 B.C., Aśoka despatched two missionaries, Sona and Uttara, to Suvarṇa-bhūmi for proselytising the land. They landed at the port of Golanagara, about 30 miles north-west of Thatun (*JASB.*, 1873, p. 27). The Shwe Dagon Pagoda of Rangoon was built by Bhalluka and Trapusha on the eight hairs presented to them by Buddha (*Asiatic Researches*, vol. XVI; *JASB.*, 1859, p. 473).

Suvarṇagiri—Mr. Krishna Śāstri has identified Suvarṇagiri with Maski, situated to the west of Siddāpur in Mysore, where he has recently discovered a minor rock Edict of Aśoka. The importance of this Edict lies in the fact that it contains the name of Aśoka, whereas the other Edicts mention the name of Piyadasi, Suvarṇagiri was one of the four towns where a Viceroy was stationed by Aśoka, the other three being Taxila, Ujjain and Tosali in Kalinga (V. A. Smith's *Aśoka*, pp. 44, 73, 138). Bühler was inclined to look for Suvarṇagiri somewhere in the Western Ghats.

Suvarṇagrāma—Sonārgāon, which is now a collection of insignificant villages, such as Magrā-pārā, Painam, Goāldi and Aminpur in Bikrampur in the Narainganja sub-division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhaleswari, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203; it was famous for its fine muslins (Dr. Wise: *JASB.*, 1874, p. 83; Ananda Bhaṭṭa's *Balidā-charitam*, ch. 1; Taylor's *Dacca*, p. 106; Rennell's *Memoir*, 1785, p. 49). It flourished at the time of the Vaisya (merchant) named Sanaka who migrated to Bengal from Rāmgad, forty-five miles to the north-west of Jaipur, in the time of Ādisura, king of Bengal, who conferred on him the title of Suvarṇa Baṅik. According to Mr. Bradley-Birt, the descendants of Lakshman Sena, after Bakhtiyar Khilji's easy victory over him in Nadia, fled to Sonārgāon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakshman Sena, who submitted to Emperor Balin, when the latter went to chastise his rebel viceroy Tughril Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Ṣonā Bibi, the widowed daughter of Chānd Roy, zemindar of Bikrampur, Sonārgāon was the headquarters of Mahomedan rule in Eastern Bengal. (For the history of Sonārgāon, see Mr. Bradley-Birt's *Romance of an Eastern Capital*, ch. III.) On the fall of Sonārgāon, Dacca became the capital of Bengal, during the administration of Islam Khan, governor of Bengal under Jehangir. In 1704 the capital was removed from Dacca to Murshidabad.

Suvarṇamānasa—The river Sonā-kosī (*Kālikā P.*, ch. 77; *Bṛhatsaṃhitā*, s.v. *Kāmarupa*); see Mahākauśika.

Suvarṇamukharī—The river Suvarṇamukhī or Suvarṇamukharī on which Kālahasti is situated (see Kālahasti). The name is mentioned in the *Siva P.*, II, ch. 10.

Suvarṇarekhā—1. The river Palāśini which flows by the side of the Girnar hill (see *Girinagara*). 2. A river in Orissa, which is still called by that name (see *Kapīśā*).

Suvastu—1. The Swat river now called by the name of Sihonpedra Nadi (*Mahābhārata*, *Bhīṣma*, ch. IX), the Suastos of Arrian. It is the Subhavastu of Hiuen Tsiang (see *JASB.*, 1839, p. 307; 1840, p. 474—Lassen). The united stream of the Panjkoora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pushkalāvati, the capital of Gāndhāra or Gandharva-deśa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpalāla. 2. Swat (Pāṇini's *Aṣṭādhyāyī*). Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yusufzais. It was at Swat that Raja Śivi or, properly speaking, Uśinara of the *Mahābhārata* and the *Śivi-Jātaka*, gave his own flesh to the hawk to save the dove. The capital of Śivi of the *Śivi-Jātaka* was Aritṭhapura or Arishṭhapura (*Jātaka*, Cam. Ed., IV, p. 250). Charbag is the present capital of Swat (*JASB.*, 1839, p. 311). See Śibi. But according to the *Mahā-Ummagga-Jātaka* (*Jātaka*, VI, p. 215, Cam. Ed.), Śivi was between Bideha and Pañchāla.

Svāmi-tīrtha—1. See Kumāra-swāmi (*Kūrma P.*, Upari, ch. 36, vs. 19, 20). 2. In Tīrupati in Madras.

Svatī—Same as Svetī.

Svayambhunātha—Simbhunātha, a celebrated place of pilgrimage in Nepal, about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhunātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisatva who came from Mahā-Chīna to Nepal (Wright's *History of Nepal*, pp. 23, 78). The Chaitya is situated on the Gopuchchha

mountain, which in the three former Yugas was called Padma-giri, Bajrakūṭa, and Goṣṭhiga respectively. It contained a sacred lake called Kālihrada, which was desecrated by Mañjuśrī. The *Svayambhu Purāṇa*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhunātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr. Rājendralāl Mitra, its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249). Prāṣaṇḍadeva, king of Gauḍa, became a Buddhist Bhikṣhu under the name of Śāntikara, and caused the Svayambhunātha Chaitya to be built (*Svayambhū Purāṇa*, ch. VII; *Barāha P.*, ch. 215, v. 38).

Sveta—See Swētī. (*Siva P.*, II, ch. 10). See Kāsthāmandapa, Manjupātan and Nepāla Sveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh.*, Sabha, 27; *Matsya P.*, ch. 112, v. 38).

Swētī—The river Swat in the Panjab (*Rig.-Veda*, X, 75; *Siva P.*, ch. 10). It was also called Swetā: the Suvastu (q. v.) of the *Mahābhārata*.

Syāmalanātha—Sāmājī in Mahi Kānthā, Bombay Presidency. The temple of Sāmājī is said to have been built in the fifteenth century in an old city (*Padma P.*, Śrīṣṭi, ch. 11; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See Sāmālanātha.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P. N. Ghose's *Travel and Rāmāyaṇa*, Ayodhyā-kāṇḍa, ch. 49).

Syenī—The river Kane or Ken in Bundelkhand (*Matsya P.*, ch. 113, v. 25). See Karṇāvatī. It is very unlikely that the name of Ken, which is a great river, should not be mentioned, though it has its source in the same rivershed as the Tonse, Paisuni, etc. Under phonetic rules Syeni would become Keni or Ken. But see Śuktimatī.

T.

Tagara—See Dharagara. Dr. Fleet has identified it with Ter (Thair), 95 miles south-east of Paithāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, Vol. X, p. 286). Dr. Bhagavanlal Indraji identifies it with Junnar in the Poona district (*Early History of Gujarat*), and Rev. A. K. Nairne and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. viii, p. 32) with Darur or Dharur in the Nizam's Dominions (*Bom. Gaz.*, Vol. I, Pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr. Burgess with Roza near Devagiri, and Yule with Kulbarga. It has also been identified with Trikūṭa (see Trikūṭa).

Tallaṅga—Same as Teliṅga.

Tallaparī—The river Pennair in the province of Madras on which Nellore is situated.

Taittirī—Tartary (*Bhaviṣya Purāṇa*, Pratisarga Parva, pt. iii, ch. 2, p. 35).

Tājika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikitsā*, ch. 2).

Takka-deśa—Between the Bipāśā and the Sindhu rivers in the Panjab. It was the country of the Vāhikas (*Rājatarāṅgiṇī*, V, v. 150; *Mbh.*, Karṇa, ch. 44). Same as Mada-deśa (Hemchandra's *Abhidhānachintāmaṇi*), and Aratta.

Takshaśilā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north-east of Kālā-kā-serai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Delmerick's *Notes on Archaeological Remains at Shah-ki-Dheri and the Site of Taxila* in *JASB.*, 1870, p. 89; *Arch. S. Rep.*, Vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north-west of Shah-dheri. Takshaśilā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyaṇa*, Uttara, chs. 114, 201). In the *Divyāvadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadrāśilā and was known by the name of

Chandraprabhā: he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshaśilā. The *Kathāsarisāgara* (Bk. VI, ch. 27, and Tawney's trans., Vol. I, p. 235) placed it on the bank of the *Bitastā* (Jhelum). Omphi (Ambhi), king of Taxila, submitted to Alexander when he invaded it. Asoka resided at Takshaśilā, when he was viceroy of the Panjab during the lifetime of his father (*Asoka-avadāna*, in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6 f.). Asoka's elder brother, Sumana, was viceroy of this place when Bindusāra died: he lost his life in a battle with Asoka, and the latter became king of Magadha. It was at one time the capital of Gāndhāra (*Nandi-visāla Jātaka* on Dr. Rhys David's *Buddhist Birth-stories*, Vol. 1, p. 266; *Sarambha Jātaka* in *Jāt.*, Cam. Ed., Vol. I, p. 217) and a celebrated place of Buddhist pilgrimage. Takshaśilā contained the celebrated university of Northern India (*Rājovāda-Jātaka*) up to the first century A.D., like Balabhi of Western, Nālanda of Eastern, Kāncipura of Southern, and Dhanakāṭaka of Central India. It was at Takshaśilā that Pāṇini, the celebrated grammarian, (Dr. Satis Chandra Vidyābhushana's *Buddhadeva*, p. 220, Havell's *Ancient and Medieval Architecture of India*, p. 140), and Jīvaka, the celebrated physician in the court of Bimbisāra (*Mahāvagga*, VIII. 1. 7), received their education. Jīvaka was the son of Abhaya by a prostitute named Śālāvati and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rājagriha to study the art of medicine at Takshaśilā, where he was taught by Ātreya. Most probably Chāpakya was also educated here. (Turnour's *Mahāvamsa*, Intro., and Hima-candra's *Sthavirāvalicārī*, VIII, p. 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil, after completing his education (*Jātaka*, Cam. ed., I, pp. 137, 148). The Vedas, all the arts and sciences including archery, were taught in the university, and people from very distant parts of India came here (*Ibid.*, V, p. 246; II, p. 60). Takshaśilā and Benares (*Ibid.*, IV, p. 149) only possessed Brahmanical universities (for the other universities, see Nālandā). The ruins of this famous city are situated at a distance of 26 miles to the north-west of Rawalpindi and two miles from Kālā-kā-Serai Railway station. The site of this city is now occupied by the villages Sha-dheri, Sirkap, Sir-sukh and Kacchakot (*Arch. Surv. Rep.*, Vol. V, p. 66; II, pp. 112, 125; *Panjab Gazetteer*; Rawalpindi district; *Ep. Ind.*, Vol. IV). Sirkap is the place where Buddha in a former birth cut off his head. (Beal's *RWC.*, Vol. I, p. 138). One and a half miles to the east of Sirkap, at a village called Karmāl, are the ruins of a stūpa where the eyes of Kunāla, Asoka's son by his queen Padmāvatī, were destroyed by the machination of his step-mother Tishyarakṣitā (*Kundālavādāna* in *Avadāna Kalpalatā*, ch. 59; *Divyāvadāna*, ch. XXVII). Karmāl is a corruption of Kunāla. At Hasan Abdul, which is 8 miles to the west of Kālā-kā-Serai at the foot of a hill, is the tank of Elapātra Nāg, now called the tank of Baba Wali or Pañjā Sahib, surrounded by temples (Cunningham's *Arch. S. Rep.*, II, p. 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshaśilā, where Jīvaka studied the science of medicine. The Maṇikalya stūpas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C., Takshaśilā became the capital of the Kushans after their expulsion from Baktria (see *Śākadvīpa*). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p. 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C.; four years later it became part of the Magadha empire under Chandragupta. In 190 B.C. after

the death of Aśoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Bir Mound was the oldest settlement: then Sir-kap became the capital of the Greek princes and the Śaka and Palhava Kings, and at the time of the Kushans the capital was removed to Sir-Sukh (*Arch. Sur. Rep.*, 1912-13, by Sir John Marshall).

Talakāḍa—Talkāḍa, the capital of Chela or Chera on the Kāveri, thirty miles east by south of Mysore, now buried in the sands of the Kāveri. Same as Sirovana. According to Mr. Rice, the ancient name of Talkāḍ was Tālavānapura (*Ep. Ind.*, Vol. III, p. 163). It was the capital of the kings of the Gaṅga dynasty in the 3rd century, and their kingdom, extending beyond the southern Mysore country, came to be known as Gangavāḍi Ninety-six thousand. The Gaṅga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala-rājya, the capital of which was Dorasamudra (*JRAS.*, 1911, p. 815).

Talavanapura—See Talakāḍa.

Tālikāṭa—Same as Talakāḍa (*Brahmāṇḍa P.*, ch. 49).

Tamālika—Tamluk, which evidently is a corruption of Tamalikā, and Tamalikā again is a corruption of Tāmraliptika. Same as Tāmralipti.

Tamālini—Tamlik. Same as Tāmralipti.

Tāmalipta—Same as Tāmralipti. Tāmalipta is a corruption of Tāmralipta.

Tāmalipti—Same as Tāmralipti. Tāmalipti is evidently a corruption of Tāmralipti.

Tamasā—1. The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhulia. It flows twelve miles to the west of the Sarayu. The bank of this river is associated with the early life of Vālmīki (*Rāmāyaṇa*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhoti. 2. The river Tonse in Rewa in the Central Provinces (*Matsya P.*, ch. 114; *Rāmāyaṇa*, Ayodhyā K., ch. 46). 3. The Tonse, a river in Garwal and Dehra Dun (*Cal. Rev.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place, where Ekavīra, called also Haihaya, the progenitor of the Haihaya race and grandfather of Kārttavīryārjuna, was born (*Devī Bhāgavata*, VI, chs. 18—23).

Tāmasavana—It was been identified by Cunningham with Sultanpur in the Panjab. Sultanpur is the capital of Kulu, situated at the confluence of the Bias and the Serbari: it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, Vol. XVII, pp. 206, 207; Vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-i-Jalandharapīṭha was covered with a thick jungle, from which the monastery took its name of Tāmasavana (*JASB.*, XVII, p. 479). It was at the Tāmasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (Beal's *Introduction to Fa Hian*). According to Hiuen Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (Smith's *Early Hist. of India*, 3rd ed., p. 268). Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Maha-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435): their names are Mahā-Kāśyapa, Ananda, Sangnavasu, Upagupta, Dīkaṭa, Michaka, Vasumitra, Buddhanandi, Buddhāmitra, Pārśva, Punayadja, Aśvaghosha, Kapimara, Nāgārjuna, Kāmadeva, Rāhulātā, Saṅghanandi, Sangkayasetā, Kumārada, Jāyata, Vasubandhu, Manura (Manoratha), Baklena, Singhlaputra, Basiasita Putnomita, Pradjñātara and Bodhidharma. For the *Theraparamparā* from

Upāli, see *Dipavaṃsa* in *JASB.*, 1838, p. 928. The date of this convention (78 A.D.) at Tāmasavana is said to have given rise to the Śaka era, though Kanishka belonged to the Kushan tribe of the Yuetis or Yuechis (see Śākadvīpa). But according to some authorities, the Śaka era was founded by Vonones (see *Pañchanada*). Aśvaghosha wrote his *Buddha-charita-kāvya* in the court of Kanishka. Nāgārjuna and his disciples Ārya Deva, Pārśva, Charaka and Chandrakirti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p. lix).

Tamolipta—Same as Tāmralipti.

Tāmra—The Tamor (see Mahā-kausika).

Tāmrahuḍa-krora—It is perhaps the full name of Korura, the capital of Chera or Kerala (Daṇḍi's *Mallikā-māruta*, Act I): see **Korura**.

Tāmralipta—Same as Tāmralipti.

Tāmralipti—Tamluk, which was formerly on the mouth of the Ganges, is now situated on the western bank of the Rupnārāyaṇa, formed by the united stream of the Silai (Śilāvatī) and Dalkisor (Dvārikeśvari) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see Sumha) in the sixth century of the Christian era, and it formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka*, p. 69). A greater portion of the ancient town has now been diluviated by the river. The town is mentioned in the *Mahābhārata*, (Bhīshma, ch. 9; Sabhā, ch. 29), the *Purāṇas*, and the Buddhist works. It was celebrated as a maritime port (*Kaṭhāsaritsāgara*, Lambaka XII, ch. 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Bargā-Bhīmā mentioned in the *Brahma P.* (Tāmolipta Māhāt. and the *K. ch.*, p. 33), which was evidently an ancient *Vihāra*, perhaps one of those referred to by Hiuen Tsiang, transformed not earlier than the fourteenth century into a dome-topped Hindu temple of the Orissa style by an outward coating of bricks and plaster, after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone, with the hands and feet in mezzo-relievo. Daṇḍi, the author of the *Dāśakumāracharita*, who flourished in the sixth century A.D. mentions that a temple of Bindubāsinī was situated at Tāmralipta (ch. 96). In the seventh century, I-tsing resided at Tāmralipta in a celebrated monastery called Barāha monastery. The present temple of Hari or Vishnu-Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Bargā-Bhīmā. The new-built shrine contains two images of Arjuna and Kṛishṇa. Traditionally, Tamluk was the capital of Mayūradhvaja and his son Tāmradhvaja, who fought with Arjuna and Kṛishṇa, and hence Tamluk has been identified with Ratnapura of the *Jaimini-Bhārata*; but the situation of Mayuradhvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the "*Tamolupta-mahātmya*" inserted in some of them is an interpolation.

Tāmraparṇi—1. Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASB.*, VII, p. 159). 2. The river Tāmraparṇi, locally called Tāmbaravari or the united stream of the Tāmbaravari and the Chittar in Tinnevely, which rise in the Agastī-kūṭa Mountain (*Bhāgavata P.*, X, ch. 79; *Raghuvansa*, IV, v. 50; Sewell's *Arch. Surv. of S. India*, I, p. 303. Thornton's *Gazetteer s.v. Tinnevely*). It is celebrated for its pearl fishery. Rishi Agastya is said to have resided on this mountain (see *Malaya-giri*). The port of Kolkai which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see *Pāndya* and *Kāra*): it gave its name to the Kolkho Gulf or Gulf of Manar.

Tāmravarṇā—The river Tāmbaravari : see **Tāmraparṇī** (2), (*Brahmāṇḍa P.*, ch. 49).

Tāṅgana—The country stretching from the Rāmgāṅgā river to the upper Sarayū (*Brahmāṇḍa P.*, ch. 49 ; McCrindle's *Ptolemy*, p. 210). It has been identified with Hataka or Ladak (Barcoah's *Dictionary*, vol. III, preface, p. 50).

Tanusri—Tenasserim, the southern division of the province of Lower Burma.

Tapani—The river Tāpti.

Tāpasa—Same as **Tāpasāśrama** (*Vāyu P.*, ch. 45, v. 129 ; *Brahmāṇḍa P.*, ch. 49).

Tāpasāśrama—Pandharpur in the Bombay Presidency (Barāhamihira's *Bṛihat-saṃhitā*, XIV, v. 15 ; *Bom. Gaz.* Vol. I, Pt. I, p. 511). It is the Tabasoi of Ptolemy. Same as **Pāṇḍupura**.

Tāpti—The river Tāpti (*Bhāgavata P.*, V, ch. 19). It rises in the Vindhyaṇḍa mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea. Surat stands on this river.

Tāpti—Same as **Tāpti** (*Bṛihat-Śiva P.*, II, ch. 20).

Tārāpura—Tārāpīṭha, a Siddha Pīṭha, near Nalhati in Birbhum, Bengal (*Tararahasya*).

Teliṅgana—The country between the Godāvari and the Kṛishṇā. McCrindle supposes that Telingana is a contraction of Tri-Kaliṅgana or Tri-Kaliṅga (see *Andhra* and *Tri-kaliṅga*). It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stūpa of Amarāvati*, p. 3 by Burgess). It is also called Tiliṅga (*Saura Purāṇa* ; Tawney's *Prabandhachintāmaṇi*, p. 45). In the *Mackenzie Manuscripts*, (in *JASB.*, 1838), the capital of Tiliṅga-deśa is said to be Kolocondai or Golconda (*JASB.*, VII, p. 128). Its variant forms are Teliṅga, Telugu and Triliṅga.

Tibbat—Same as **Bhotāṅga** and **Himavanta**. There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASB.*, 1875, p. 282 ; Tavernier's *Travels*, Bk. III, ch. 15).

Tilaprasṭha—Tilpat, six miles to the south-east of Toghkakabad and ten miles to the south-east of the Kutb Minar (Col. Yule's *Ibn Batuta's Travels in India* ; *Ind. Ant.*, III, p. 116). It was included within Indraprasṭha, the capital of Yudhiṣṭhira. Shaikh Farid Bukhari built Faridabad near Delhi on the greater part of the old *pargana* of Tilpat (Elliot's *Glossary*, Beames' ed., II, p. 123). It was one of the five villages demanded by Kṛishṇa on behalf of Yudhiṣṭhira from Duryodhana. See **Pāṇiprasṭha**.

Tilodaka—Tilārā, a village on the east bank of the Phalgu, visited by Hiuen Tsiang, thirty-three miles to the south of Patna. It is the site of a famous Buddhist monastery.

Tilogrammon—Identified by Col. Yule with Jessore (McCrindle's *Ptolemy*, p. 75). It is a transcription of Tiragrāma (see my "Early Course of the Ganges" in the *Ind. Ant.*).

Timingila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh.*, Sabhā, ch. 30 ; *Bṛihat-Saṃhitā*, XIV, v. 16) and from the resemblance of its name, it may be inferred that Timingila was the ancient name of Dindigala valley, in the district of Madura, Madras Presidency. It is the Tangala and Taga of Ptolemy.

Tirabhukti—Tirhut (*Devi Purāṇa*, ch. 64) ; see **Videha**. Tirhut is a corruption of Tirabhukti.

Tirishrapalli—Trichinopoly (Dr. Caldwell's *Drav. Comp. Gram.*) See **Trishrapalli**.

Tirṭhapuri—A sacred spot on the west of Mount Kailas in Western Tibet, twenty-one miles from Darchin or Gangri, and half-a-day's journey to the north-west of Dulju in the Himalaya, on the bank of the Sutlej. It contains a very hot sulphur spring. Bhaṣmāsura or Brikāsura is said to have been killed at this place : a heap of ashes is pointed out as the remains of that Asura (*JASB.*, 1848, p. 156 ; Sherring's *Western Thibet*, p. 284 ; see also *Bhāgavata*, X, ch. 88). The place of Bhaṣmāsura's death is also pointed out in a cave called Gupteśvarnāth Mahādeva's temple, situated in a hill near Sasiram in the district of Shahabad. Bhaṣmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He wanted to try

the efficacy of the boon, by touching the head of Mahādeva himself, the giver of the boon. Mahādeva fled, pursued by Bhaṣmāsura and took the protection of Viṣṇu, who advised the Asura to make the experiment by placing his hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Thibet*, p. 285.

Tomara—The Tomaras inhabited the Garo Hills in the south-western corner of Assam (*Matsya P.*, ch. 120 ; McCrindle's *Ptolemy*, p. 235).

Tonḍa-maṇḍala—The portion of Drāviḍa of which the capital was Kañchipura (*Mackenzie Manuscripts in JASB.*, 1838, p. 128). It is the same as Tundir-maṇḍala of the *Mallikā-māruta* (Act I).

Tosali—Tosali of the Dhauli inscription of Asoka. It has been identified by Wilford with the Tośala-Kośalaka of the *Brahmāṇḍa Purāṇa* (ch. 51), and simply Kośalaka or Kośala of the *Bṛihat-saṃhitā* (*JASB.*, 1838, p. 449). It appertained to Dakṣhiṇa-Kośala or Gondwana at the time of Asoka (see *Kośala-Dakṣhiṇa*). Tośali is the Tosale of Ptolemy. The Kosalā-gāṅg or Kosala-Gaṅgā of Kittoe, which is the name of a tank near the Dhauli hill, confirms the statement that Tośali was the ancient Kośala (*Ibid.*, p. 435).

Traipura—Same as **Triपुरi**.

Trigartta—1. The kingdom of Jālandhara, a part of the district of Lahore. Wilford identifies the place with Tahora. Tahora or Tihora is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB.*, Vol. VI). Kangara, which is also situated in Jalandhara between the mountains of Champā (Chambā) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigartta (*Bṛihat-Saṃhitā*, ch. 14, and Dr. Stein's *Rajatarāṅgī*, Vol. I, p. 81). The *Hemakosha* identifies Trigartta with Jālandhara ; Trigartta means the land watered by the three rivers, which are the Rāvi, the Bias and the Sutlej (*Arch. S. Rep.*, Vol. V, p. 148 ; Pargiter's *Mārkaṇḍeya P.*, 321, 347 note ; *JASB.*, 1880, p. 10). From the inscriptions it appears that modern Jālandhara was the ancient Trigartta (*Ep. Ind.*, I, pp. 102, 116). 2. North Kanara : see **Gokarna** (*Bhāgavata P.*, X, ch. 79).

Triakud—See **Trikuṭa** (*Atharva-veda*, IV, 9, 8 ; Dr. Macdonell's *Hist. of Sanskrit Literature*, p. 144).

Tri-kaliṅga—Same as **Teliṅgana**. Tri-kaliṅga is mentioned in the Kumbhi Copperplate inscription in *JASB.* (1839, p. 481), which gives the genealogy of the Kalachuri dynasty. But Tri-kaliṅga, according to Pliny, comprised the regions inhabited by the Kalingæ, Maccokalingæ and the Gangarides-Kalingæ (Cunningham's *Ancient Geography of India*, p. 519 ; *JASB.*, 1837, p. 286). The Kalingæ were the inhabitants of Kalinga proper ; the Maccokalingæ were the inhabitants of Madhya-Kalinga or Orissa, and the Gangarides-Kalingæ were the Gāṅga-Rāḍhis or the people of Rāḍha who lived on the banks of the Ganges, their capital being Gāṅge or Saptagrāma (see *Saptagrāma*, *Sumha* and *Rāḍha*). It appears that the kings of South-Kośala or the Central Provinces were called kings of Tri-kaliṅga which evidently included Dakṣhiṇa-Kośala, including the Patna state of the Central Provinces (*Ep. Ind.*, Vol. III, pp. 323, 359 ; *JASB.*, 1905, p. 1). According to General Cunningham, Tri-kaliṅga or the three Kalingas were the three kingdoms of Dhanakataka or Amarāvati on the Kṛishṇā, Andhra or Warangal, and Kaliṅga or Rājamahendri (McCrindle's *Ptolemy*, p. 233).

Trikuṭa—1. A mountain in the south-east corner of Ceylon (see *Laṅkā*). 2. Trikuṭa, a lofty mountain to the north of the Panjab and south of Kashmir ; containing a holy spring : it is the Triakud of the *Atharva Veda* (Thornton's *Gazetteer*). 3. Trikuṭa was conquered by Raghu (*Raghuvamśa*, IV, v. 59). Trikuṭa has been identified with Junnar ; it is the Tagara of Ptolemy, which in Sanskrit is Trigiri or Trikuṭa (*Indian Antiquary*, Vol.

- VI, p. 75; Vol. VII, p. 103; Bhagavanlal Indrajī's *Early History of Gujarat*, p. 57). 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s.v. *Himalaya*).
- Triliṅga**—Same as Teliṅga. Vidyadhara Malla, king of Triliṅga, is the hero of the *Biddhasālabhaṅjikā* by Rājasekhara who flourished in the 11th or 12th century.
- Trilokanātha**—A celebrated place of pilgrimage, situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandra and Bhāgā. It is said to be an image of Mahādeva established by the Pāṇḍavas, but in fact it is an image of Avalokiteśvara, (*JASB.*, 1902, p. 35). See Kulāṭa.
- Trimalla**—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot. The celebrated temple of Bālāji is situated on a mountain called Śeṣhāchala. The Pāpāśini-Gaṅgā rises in this mountain. It was visited by Chaitanya (*Chaitanya-charitāmṛita*, ii, ch. 9; *Gaurasundara*, p. 212).
- Trinetresvara**—Thān, a sacred place of pilgrimage in the Jhālāwar sub-division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetresvara, now called Tarnetar, is situated (*Skanda Purāṇa*, Prabhāsa Kh., Arbuda, ch. 8). It is near the lake or kuṇḍ called Bhadrakarṇa.
- Tripadī**—Tirupati or Tripati in the district of North Arcot, 72 miles north-west of Madras, and at a short distance from the Renigunta railway station: it is a place of pilgrimage (*Chaitanya-charitāmṛita*). Same as Veṅkata-giri. On the top of the Śeṣhāchala or Veṅkatagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadī), is the celebrated image of Nārāyaṇa, called Veṅkatesvara or Bālāji Viśvanātha, established by Rāmānuja, and at the foot of the mountain are the images of Rāmachandra, Lakshmaṇa and Sītā, who are said to have halted at this place for one night while they were returning home from Laṅkā.
- Tripurā**—1. Tipārā. It was included in Kāmarūpa (*Tārā Tantra*). It was also called *Kirāta-dēśa*. 2. Same as Tripurī (*Mbh.*, Bana, ch. 252).
- Tripurī**—1. Teor, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahādeva is said to have killed Tripurāsura (*Padma P.*, Swarga, ch. 7, and Rapson's *Indian Coins*, pp. 14, 33). The town is said to have been built by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Saivas (see *Linga Purāṇa*, Pt. 1, ch. 71). It was also called Tripura. It was the capital of Raja Kokalladeva and the Kalachuri Rajas of Chedi in the ninth century of the Christian era. It was also called Chedinagara. According to the *Matsya Purāṇa* (ch. 116), Tripura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Krishna: hence, according to this Purāṇa, Tripura was the ancient Śonitapura. 2. Chedi (*Hemakosha*). The Kalachuri or Chedi Samvat was founded by the Kalachuri Rajas of Chedi in 248 A.D.
- Tri-rishi**—The lake called Nynce Tal (Naini Tal) in the United Provinces. The name of Tri-Rishi is mentioned in the *Skanda Purāṇa*, quoted in *JASB.*, XVII, p. 358. The temple of Nayanā Devi is situated on the bank of the lake.
- Triṣṇā**—1. The river Tistā (Martin's *East. Ind.*, iii, p. 369; R. K. Roy's *Mbh.*, p. 283 note). 2. The river Tigris in Sālmala-dvīpa (Chal-dea).
- Triṣṇapalli**—Trichinopoli, in the Province of Madras. Same as *Trisirapalli*. The Rākshasa Triśira, a general of Rāvaṇa, dwelt at this place (Wilson's *Mackenzie Collection*, pp. 49, 192).
- Trisirapalli**—See *Triṣṇapalli* and *Tirisirapalli*.
- Trisrotā**—1. The river Tistā, in the district of Rungpur (*Mbh.*, Sabhā P., ch. 9; *Arch. S. Rep.*, XV, pp. 127, 131; Martin's *Eastern India*, iii, p. 369; *Kalikā P.*, ch. 77). 2. The river Ganges (*Amarakosha*).

Trisūla-Gaṇḍakī—See *Trisūla-Gaṅgā*.

Trisūla-Gaṅgā—That portion of the river Gaṇḍak or Kālī-Gaṅgā which passes through the valley of Noākot in Nepal after its junction with the river Trisūla, is known by the name of Trisūla-Gaṅgā (*Barāha P.*, ch. 145). It is also called Trisūla-Gaṇḍakī.

Tritiya—The river Tistā. But this identification is doubtful (see *Śiva Purāṇa*, Sanat-kumāra-saṃhitā, ch. 14). It is a river in Gayā, evidently the Tiliyā (*Agni P.*, ch. 116).

Trivenī—1. Same as Muktavenī (*Bṛihatdharmma Purāṇa*, Pārva kh., ch. 6). It has been alluded to in the *Pavanadūta* (v. 33). 2. The junction of the Gaṇḍakī, Devikā and Brahmaputri (*Barāha P.*, ch. 144). 3. The junction of the Ganges, Yamuna and Saraswati at Allahabad (*Barāha P.*, ch. 144). 4. The junction of the three rivers Tāmra, Aruṇ and Sunkośi; it is immediately above Barāha-Kshetra (*JASB.*, 1848, p. 644).

Tropina (of the Greeks)—Tripooray, the ancient capital of the king of Cochin in Southern India. But Tropina of Pliny (A.D. 23-79) has been identified with Tripontari or Tirupanatara opposite Cochin (*Bom. Gaz.*, Vol. I, Pt. I, 533).

Tryamvaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see *Godāvarī*). It was visited by Chaitanya (*Chaitanya-charitāmṛita*).

Tukhāra—Balkh; Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, Sabhā P., ch. 51; *Bṛihat-Saṃhitā*, ch. 16). According to Legge, it has been identified by Eitel with Yuehshe, the country of the Indo-Scythians of the Greeks and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 B.C. and finally conquered the Panjab and other parts of India. Kanishka was originally king of Yuehshe (Legge's *Fa Hien*, p. 34). According to Dr. Stein, the upper Oxus valley, including Balkh and Badakshan (Dr. Stein's *Rājatarāṅgīnī*, Vol. 1, p. 136; Layard's *Nineveh*, Vol. 1) was called Tukhārā. It was inhabited by the Tocharis of classical writers. Tushāra (or Tukhārā) was celebrated for its fine breed of horses (Nakula's *Aśvachikitsitam*, ch. 2). Same as Tushāra.

Tuljābhavānī—Tuljāpur, four miles from the Khandwa station of the G. I. P. Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom. Gaz.*, Vol. IX, Pt. I, p. 549). It is one of the 52 Pithas (Gladwin's *Ayeen Akbery*, p. 396). It is the Bhavāninagara or Tulā-Bhavāninagara of the *Śaṅkaravijaya* (ch. 19), and Tuljāpura of *Devī-Bhāgavata P.* (VII, 38). It was visited by Śaṅkarāchārya. Durgā is said to have killed Mahishāsura at this place (*Devī-Bhāgavata*, VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad*, p. 1). The name of the goddess is Mahāsarasvatī or Tukai.

Tuljābhavāninagara—Same as *Tuljābhavānī*.

Tuljāpura—See *Tuljābhavānī*.

Tuluṅga—South Canara.

Tuluva—South Canara (*Skanda P.*, Sahyādri Kh.), lying between the Western Ghats and the sea and between the Kalyānapur and the Chandragiri rivers, where Madhvāchārya called also Pūrṇaprajñā and Madhyamandira, the founder of the Madhvāchāri or Chatuṣsana sect of the Vaishnavas, was born (see *Udīpa*). According to Dr. Hultzsch, Tulu is northern Malayalam (*Ep. Ind.*, Vol. I, p. 362).

Tumbura—A country situated within the Vindhya range (*Vāyu P.*, ch. 45).

Tuṇḍra-maṇḍala—Same as *Tuṇḍa-maṇḍala*.

Tuṇḍabhadrā—A tributary of the Krishnā, on which Kishkindhyā is situated. It is formed by the junction of the two rivers Tuṅga and Bhadrā, both of which rise near the south-west frontier of Mysore. The source is called Gaṅgā-Māla (*Ind. Ant.*, I, p. 212).

Tuṇḍavenī—The river Tuṇḍabhadrā (*Mbh.*, Bhīshma, ch. 9).

Turushka—Eastern Turkestan (*Garudā P.*, I, ch. 55).

Tushāra—Same as *Tukhārā* (*Matsya P.*, ch. 121).

U.

Uchcha-Nagara—Bulandsahar; see Barana. (*Ep. Ind.*, Vol. 1, p. 379).

Udabhāṇḍa—Same as Udakhaṇḍa.

Udakhaṇḍa—Chind or Uṇḍ, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc. Geo.*, p. 52). It is fifteen miles north-east of Attock. It was the capital of Gāndhāra and of the Shahiya kings (Dr. Stein's *Rājatarāṅgiṇī*, II, p. 337).

Udaṇḍapura—The town of Bihar in the district of Patna. It was also called Daṇḍapura and Odantapuri or Udantapura. The name of Bihāra (town) occurs in the *Dvāvimśa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 88). It was for some time the capital of the Pāla Rājās of Bengal (*Arch. S. Rep.*, Vol. VIII, p. 75). Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowrattan was the abode of the Muhammadan Āmil. Gopāla, the founder of the Pāla dynasty (according to Mr. V. A. Smith, 815-60 A.D.), built a great Buddhist monastery in Udaṇḍapura, his capital, Pāṭaliputra being then in ruins. The celebrated Vikramaśīlā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A.D. (see my *Bikramaśīlā Monastery* in *JASB.*, 1909, p. 1). On the solitary hill immediately to the north-west of the town of Bihar was situated a celebrated vihara with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hiuen Tsiang in the seventh century. According to the Aśvarika or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god; he created by means of *Dhyāna* or meditation the five Dhyāni-Buddhas, viz., Vairocana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green). Each of the five Buddhas created a divine son called Bodhisattva. Amitābha Buddha created by means of *Dhyāna* Avalokiteśvara Bodhisattva or Simha-nātha-Lokeśvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāṇi. He was entrusted with the creation and he created Brahmā, Viṣṇu, Maheśvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp. 60, 61). See Nepāla and Uraṇḍa. Titarawa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed. Bihar remained the seat of local government till 1541 A.D., when Sher Shah removed the seat of government to Patna, in consequence of which Bihar was deserted and fell into ruins (Elliot's *History of India*, Vol. IV, p. 477). The Id-dargā and the tomb of Makhdum Shāh also called Sheriff-uddin Ahmedi Phia, who died in 1380, were constructed in the town of Bihar in 1569 A.D., as it appears from an inscription (*JASB.*, 1839, p. 350).

Udantapura—See Udaṇḍapura (Ānanda Bhaṭṭa's *Ballāla-charitam*, ch. 2).

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa. It is a spur of the Assia range (ancient Chatushpiṭha) containing many Buddhist sculptures of a very ancient date (*JASB.*, vol. XXXIX). It is separated from the Khandagiri hill by a narrow gorge. The oldest caves are on Udayagiri hill, ranging from 500 B.C. to 500 A.D. The celebrated caves are the Tiger Cave and the Elephant cave, and among the excavations the Rāṇi-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rāṇi being the wife of Rājā Lalāta Indra Keśari (Stirling's *Orissa in Asiatic Researches*, vol. XV). Perhaps the mountain contained the Pushpagiri Saṅgha-rāma mentioned by Hiuen Tsiang.

Udayanta—Same as Ujjayanta (*Skanda P.*, Prabhāsa Kh., Vastrāpatha-Kshetra-Māhāt., ch. I, v. 16).

Uddayana—Same as Udyāna.

Uḍḍiyāna—Perhaps its corruption is Uraṇ (*Devī P.*, ch. 42); see Ujjayinī.

Udichya—The country on the north-western side of the river Sarāvatī (*Amarakosha*, Bhūmi, V).

Uḍipa—In South-Canara in the Karwar district, on the river Pāpanāṣiṇī, where a Math was established by Mādhvāchārya called also Pūrnāprajñā, the author of many of the commentaries on the Vedas (see Tuluva). The image of Kṛishṇa, which is called Uḍupa Kṛishṇa in the *Chaitanya-charitāmṛita* (II, 9) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva. Madhvāchārya wrote many of his works while residing at this town (A. K. Dutt's *Religious Sects of the Hindus*; *Chaitanya-charitāmṛita*). He was born in 1199 A.D. and was educated at Anantōśvara (*Literary Remains of Goldstücker*, vol. I, p. 248). Uḍipa is evidently a corruption of Uḍupa (*Bhaviṣhya P.*, Pratisarga P., pt. III, ch. 3, p. 35).

Uḍra—Orissa.

Udumvara—Same as Audumvara; Ordavari of Ptolemy.

Udumvaravati—Mentioned in Patañjali's *Mahābhāṣya*; see Audumvara.

Uḍupa—Same as Uḍipa.

Udyāna—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Eusofzai country, now called the Swat-valley; in short, it is the country about Ghazni to the north-west of Kashmir (see Henry Yule's *Marco Polo*, vol. 1, p. 155). Maṅgala was the capital of Udyāna; it is the Meng-ho-li of the Chinese travellers. Udyāna appertained to the ancient country of Gāndhāra or Gandharva-deśa. See Ujjanaka.

Udyanta-Parvata—It appears to be the Brahmayoni hill at Gaya (*Mahābhārata*, Bana P., ch. 84).

Ugra—1. Kerala (*Devī P.*, ch. 93; Hemachandra). 2. Same as Mahāsthāna (*Padma P.*, I, ch. 42).

Ujālikanagara—Jais, twenty miles east of Rai Bereli (Führer's *MAI.*).

Ujanī—The ancient town of Ujanī (Ujjayinī of the *Bṛihat-Dharma P.*, Pūrva, ch. 14) comprising the modern villages of Kogrāma, Maṅgalkoṭ (Maṅgalakoshṭha) and Ārāl, situated in the sub-division of Katwa in the district of Burdwan in Bengal. It is one of the Piṭhas. It is mentioned by Kavikaṇkaṇa in his *Chandī* (*Sāhitya-Parishat-Patrikā*, 1320, p. 161; *Trikāṇḍaśeṣa*) and in the *Manasār-bhāṣan*. Kogrāma was the merchant's quarter and the birth-place of Lochandās, the author of the *Chaitanyamaṅgala*, whereas Maṅgalkoṭ contained the king's palace. Ichhānī is about two miles to the east of Ujanī on the Ajaya.

Ujjainī—Ujin, the capital of Avanti or ancient Malwa. It is situated on the river Sipra. Same as Ujjayinī. Asoka resided here in 263 B.C. as the Viceroy of his father Bindusāra (Turnour's *Mahāvimsa*, ch. V.) It was the birth-place of Mahindra, the son of Asoka. The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayinī. Garddabhilla offered violence to Sarasvatī, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayinī. Garddabhilla's son Vikramāditya destroyed the Śakas and inaugurated the Samvat era, for which see *Kālikāchāryya-kathā*, a Jaina work. The commentary of the *Kalpasūtra* (the celebrated Jaina work) contains the story of Kālikāchārya who changed the Paryushana Parva to the fourth day (Merutuṅga's *Therāvali*; Samayasundara's *Kālikāchāryya-kathā*, a MS. in the Sanskrit College Catalogue, p. 27). But there is much conflict of opinion regarding the identity of Vikramāditya and the founder of the Samvat era. Dr. Bhandarkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramāditya. He was the son of Samudra Gupta and Dattā Devī.

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhyā, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayinī about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol. 1, p. 211, and a Jaina work named *Buddha Bilāsa* quoted in the same volume at p. 413). Ujjayinī was at that time the capital of the Śaka kingdom comprising Surāshtra, Malwa, Cutch, Sindh and Koṭkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend "Mahārājādhirāja Śrī," and on the reverse a goddess seated on a lion with the legend "Sri Siṃha Vikrama" (Dr. Bhandarkar's *Peep into the Early History of India*, p. 390; Mr. V. A. Smith's *Early History of India*, p. 256). Dr. Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A. D. after he defeated Mihirakula in the battle of Karura. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons: Kālidāsa, the author of *Raghuvamśa*, *Śakuntalā*, etc., Amara Siṃha, the author of *Amara-kosha*; Varāhamihira, the author of the *Bṛhatjātaka*, who died about 587 A.D. (*Literary Remains of Dr. Bhau Daji*, p. 108); Vararuchi (called also Kātyāyana), the author of the *Vārūka* and the *Prākṛitaprakāśa*; Ghaṭakarpāra, the author of the *Yamaka Kāvya*; Dhānvantari, the author of the *Vṛiddha-bhūṣita Saṃhitā*; Kṣhapanaka, also called Dīn-nāgachārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on v. 14, pt. 1 of the *Meghadūta*) and author of the *Nyāyapraveśa*; Śaṅku; and Betālabhaṭṭa, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr. Bhau Daji's *Sanskrit Poet Kālidāsa*; in R. Ghosh's *Literary Remains of Dr. Bhau Daji*; *Jyotirvidyābharaṇa*, ch. 22, v. 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gūpta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS.*, 1909, pp. 731-39). For the history of the Sah kings from Chastana to Rudra Sah, see the *Literary Remains of Dr. Bhau Daji*, pp. 111, 112. In the seventh century A.D. at the time of Śaṅkarāchārya, Sudhanva was king of Ujjayinī; he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Madhavāchārya's *Śaṅkara-vijaya*, chaps. 1 and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākāla of the Purāṇas and Kālapriyanātha of the drama; it is one of the twelve great Liṅgas mentioned in the *Śiva Purāṇa*, (Pt. 1, chaps. 38, 46). The shrine is claimed by the Jains as being built by Avantisukumāra's son (*Sihavirāvalī-charita*, XI, v. 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs. 37, 38). The temple of Mahākāla stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passageway, and just overhead is another chamber which contains the image of the Mahādeva Pareśnāth. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Koṭi-tīrtha* (*Sihavirāvalī-charita*, ch. 22). From the name of Mahākāla, Ujjayinī was called Mahākālavana. Besides the temple of Mahākāla, those of Siddhanātha and Maṅgaleśvara are celebrated. The Chowbis-khambhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kāliyadaha or the ancient Brahma Kuṇḍa of the *Skanda Purāṇa* and the temple of Kāla-Bhairab at Bhairogaḍ. At a short distance from the Daśāśvamedha Ghāt is situated the celebrated place called Aikāpāda now called Aikāpāt, the hermitage of Sāndipani

Muni where Kṛishṇa and Balarāma were taught by the Ṛishi; at Dāmodara Kuṇḍa they washed their Takhtās or slates. About two miles to the north of the town is Bhatṛihari's *guhā* on the bank of the Śipra, which appears to have been a portion of the old town. A low doorway made of stone leads through a subterranean passage to various chambers supported on ancient pillars of black carved stone containing inscriptions (see Charaṇādri). At the temple of Haraśuddhī Devi Vikramāditya used to cut off his head every day and offered it to the goddess, which was, however, restored by the latter (*Betāla-pañcha-vimśati*). The Gogashehid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated throne of Vikramāditya exhumed by Rājā Bhoja of Dharanagara (*Dvātrīṃśatputtalikā*). A beautiful bird's eye-view of the city is obtained from the top of this hill (*JASB.*, 1837, p. 813—*Observations upon the past and the present condition of Ujjain or Oujein* by Lt. Edward Conolly; *Skanda Purāṇa*, Āvantya khaṇḍa, Āvantī kshetra-Māhāt.). On the south-western side of the city is the observatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

Ujjānaka—Ujjānaka is evidently a corruption of Udyāna; it is written as Udyānaka in the *Padma Purāṇa* (Svarga, ch. 19), see Udyāna. According to some authority it also included Kafristan, the country situated on the Indus, now inhabited by the Siyah Posh or "black-clad" from their wearing goatskin dresses (*JASB.*, 1859, p. 317). It is also mentioned in the *Mahābhārata* (Anuśāsana, ch. 25). Ouchang of Sung-yun is evidently a transcription of Ujjānaka.

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Neminātha, the twenty-second Tīrthanāth of the Jains (*Mahābhārata*, Vana, ch. 88; Hemachandra). The temple was repaired by Sajjana during the reign of Siddharāj, king of Pattana or Anahillapattana (Tawney: *Prabandhachintāmani*, p. 96). Ujjayanta is mentioned in this work as a synonym of Raivataka. See Girnagara. In the Rudra-Daman inscription of Girnar, Ujjayanta is written as Urjayata (*JASB.*, 1838, p. 340).

Ujjayint—1. Same as Ujjaini. 2. Urain, in the district of Monghyr, near Kiyul containing many Buddhist remains. Perhaps Urain is a corruption of Uḍḍiyāna (*Devī P.*, ch. 42). 3. Same as Ujanī (*K. ch.*, p. 132).

Ujjihāna—Same as Uḍḍiyāna (*Bṛhat-Saṃhitā*, ch. 14).

Ukhala-kshetra—Same as Śūkara-kshetra; in fact Ukhala is a corruption of Śūkara. It is also called Ukala-kshetra (Cunningham's *Arch. S. Rep.*; I, p. 266).

Umāvana—Same as Śoṇitapura (*Hemakosha*; *Trikāṇḍaśeṣa*; *Jaimini-bhārata*, ch. 21); Kotalgad or Fort Hastings in Lohul in the district of Kumaun. It was at this place that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as her husband and here she was married (*Brahmāṇḍa P.*, ch. 43).

Upa-Baṅga—The central portion of the eastern part of the delta of the Ganges (*Bṛhat Saṃhitā*, ch. 14; *Buchanan Records in the Calcutta Review*, 1894, p. 2). The country to the east of the Bhāgirathī including Jessore (*Digvijaya-Prakāśa*).

Upahalaka—Same as Kuntala (*Hemakosha*).

Upamallaka—Malacca.

Upaplavya—Same as Virāṭa (*Mbh.*, Udyoga P., ch. 145).

Uraga—Same as Urasā (*Mbh.*, Bhīṣma, ch. 9 and Sabhā, ch. 26).

Uragapura—Uraiur or Trichinopoly; it was the capital of Pāṇḍya in the sixth century (*Raghuvamśa*, VI, vs. 59, 60). Mallinātha, the celebrated commentator, identifies it with Nāgapura which is evidently Nagapatam on the river Kānyakubja (Coleroon); perhaps Mallinātha's Nāgapura is simply a synonym of Uragapura. Uragapura is evidently the Argaru of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Uraiur.

According to Dr. Caldwell, however, Uraiur, called also Kori, is almost identical with the modern town of Trichinopoly; it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pāndyas, south Travancore (*Dravidian Com. Grammar*, pp. 13, 14). In the *Pavanadūta* (v. 8), it is placed on the river Tāmraparṇī. It is also called there Bhujaganagara (v. 10).

Uraiur—Same as **Uragapura**. At present a suburb of Trichinopoly (*Arch. S. Rep.*, 1907-8, p. 232; Caldwell's *Drav. Com. Gram.*, p. 13).

Uranjira—The Vipāśā, the modern Bias; it is perhaps the Saranjes of Arrian.

Urasā—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kashmir; it is the Arsa of Ptolemy and Wu-la-shi of Hiuen Tsiang (Dr. Stein's *Rājatarāṅgiṇī*, i, p. 180). Prof. Wilson identifies it with the valley of Gureiss or Gurez, three days' march from Kashmir, but Dr. Stein identifies Gurez with Daratpuri, the capital of Darada (see *Darada*). Darada and Urasā are mentioned as separate countries in the *Matsya Purāṇa* (ch. 120, v. 46). General Cunningham identifies it with the district of Rash just to the west of Mozafarabad which is on the north-east of Kashmir (*JASB.*, XVII, p. 485).

Uraṇḍva—Buddha-Gayā, six miles to the south of Gayā. It was here that Buddha attained Buddhahood at the age of thirty-six in 522 B. C. in the sixteenth year of the reign of Bimbisāra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhi tree (Mahā-Bodhi tree of the *Agni Purāṇa*, ch. 115, v. 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara-kosha*), one of the nine gems in the court of Vikramāditya who reigned in Malwa from 515 to 550 A.D. (*History of Indian and Eastern Architecture*, p. 69). But Dr. Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr. Wilmot's inscription (*Asiatic Researches*, vol. 1), which was a myth, and never had any tangible existence. In his opinion the temple was built in the first century B.C. on the site of Aśoka's viḥāra, by two Brahmin brothers whom he supposes to be Śāṅkara and Mudgaragāmini, the founders of the celebrated monastery at Nālandā (*Buddha-Gaya*, pp. 238, 242). The Muchilinda tank, now called Buddha-kunḍa, is situated to the south of the temple, but Dr. Rajendralal identifies it with Muchirim to the south-west of the temple. The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chāukrama: see *I-Tsing* by Takakusu, p. 114), situated almost immediately to the north side of the temple. The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Aśoka. The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahādeva in the early part of the eighteenth century. The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bāgīswarī originally an image of Vajrapāṇi is supposed to be the Vajrāsana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree. The temple of Tārā Devī, which is really an image of Padmapāṇi, the son of the Dhyānī Buddha Amitābha (see *Udanḍapura*) is situated close to the great temple (Dr. Mitra's *Buddha-Gaya*). Meghavarāṇa, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A.D. (Smith's *Early History of India*, p. 287).

Urjagunḍa—1. The country of the Urjagunḍas, who lived near the Daradas, was in the upper part of the Kishengāṅgā valley in Kashmir, and their capital seems to have been at Gurez (Garcs of the Atlas) which appears to be a corruption of Urjagunḍa (*Matsya P.*,

ch. 120). 2. Urjagunḍa is a transcription of Urgeṇḍi or the Khanat of Khiva (Vambéry's *Travels in Central Asia*, p. 339).

Urumunḍa-Parvata—Kankāli-ṭilā, an artificial hill in Mathura where Sānavāsi, the preceptor of Upagupta and the third Buddhist patriarch, resided (Growse's *Mathura*, ch. 6). Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvavadāna-Kalpalatā* in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 67; *Avadāna Kalpalatā*, chs. 71, 72; Rockhill's *Buddha*, pp. 164, 170). See *Mathurā*.

Ūsaras—For the nine Usaras (Usara-Kshetras) or its corruption Ukhalas, see *Renukā-tīrtha*.

Uśīnara-Giri—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā-Sarīt-Sāgara*, I, ch. 3, and Padmanabha Ghoshal's *Guide to Travellers in India*). See *Śivalaya*.

Utkala—Orissa (*Brahma P.*, ch. 43). Utkala is a corruption of Ut-Kalinga which means north (*Ut*) part of Kalinga. Chauduār, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings. The Keśari dynasty from Yayāti Keśari reigned over Orissa from 474 to 1132 A.D., and the Gaṅgāvaṃśī kings from Choragaṅgā to Pratāparudra Deva's son reigned from 1132 to 1532. Chaitanya Mahāprabhu visited Jagannath during the reign of Pratāparudra Deva (1503 to 1524). The capital of the Keśaris were at Jājpur and Bhuvaneśvar, and the capitals of the Gaṅgāvaṃśī dynasty were at Katak, Chauduār and Barabāṭi. In the fifth century Orissa was converted to Śaivism from Buddhism during the reigns of the Keśari kings and from Śaivism to Vaiṣṇavism in the twelfth century at the time of the Gaṅgāvaṃśī dynasty. See *Odra*. At the time of the *Mahābhārata*, Utkala formed a part of Kalinga (*Vana Parva*, ch. 114), the river Vaitaraṇī being its northern boundary; but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Raghuvamśa*, IV, v. 38). According to the *Tārā Tantra*, the southern boundary of Utkala was Jagannāth. Utkala and Kalinga were separate kingdoms at the time of the *Brahma Purāṇa* also (see ch. 47, v. 7).

Utpalāranya—Bithoor, fourteen miles from Cawnpore, where the hermitage of Vālmiki was situated. It was at this place that Sītā gave birth to Lava and Kuśa. It was the site of the celebrated city called Pratishṭhāna, which was ruled by Rājā Uttānapāda, the father of Dhruva. It contains a ghāt called Brahmāvarṭta-ghāt. Uttānapāda is also said to have been the king of Brahmāvarṭta, the country between the rivers Sarasvatī and Dṛishadvatī. The remains of a fort here, on the bank of the Ganges, are pointed out as the fort of Rājā Uttānapāda. Utpalavana according to the *Mahābhārata* (*Vana P.*, ch. 87) is situated in Pañchāla.

Utpalāvata-Kānana—Same as Utpalāranya (*Mārkaṇḍ. P.*, chs. 69, 70).

Utpalāvati—The river Vypar in Tinnevely (*Mahābhārata*, Bhīshma, ch. 9; Griffith's *Rāmāyana*, note; *Vāmana P.*, ch. 13).

Utpaleśwara—The portion of the Mahānadī in the Central Provinces before its junction with the river Pyri or Pairi (*Asiatic Researches*, vol. XV).

Utsavasaṅketa—See *Pushkara* (*Mahābhārata*, Bhīshma, ch. 9).

Uttānikā—See *Rāmgaṅgā* in Oudh. Same as *Uttaragā*.

Uttaragā—The river Rāmgaṅgā in Oudh (Lassen's *Ind. Alt.*, II, p. 524; *Rāmāyana*, Bk. II, ch. 71). It rises in Kumaun and falls into the Ganges opposite to Kanauj.

Uttara-Gaṅgā—1. The river Sindh in Kashmir. 2. Gaṅgābal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh. (Dr. Stein's *Rājatarāṅgiṇī*, vol. II).

Uttarakuru—The northern portion of Garwal and Hūnadeśa, where the river Mandākinī and the Chaitraratha-Kānana are situated (*Aitareya Brāhmaṇa*, viii, 14, 4; *Mbh.*, Vana, ch. 145). It originally included the countries beyond the Himalaya. It is the Ottorakorra

of Ptolemy. Lassen places it to the east of Kashgar (Griffith's *Rāmāyaṇa*, vol. IV, p. 424). Tibet (*Mbh.*, Bhishma, ch. 7) and Eastern Turkestan were included in Uttarakuru (*Rāmāyaṇa*, Kishk., ch. 43). It was situated in the Himalaya (*Jātaka*, Cam. ed., V, p. 167). According to Mr. Bunsen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir, in which the great rivers of that region have got their source, are the Uttara-Kuru of the Aryan Hindus. The Belur Tagh is also called the Kiunlun; it forms the northern boundary of Western Tibet and is covered with perpetual snow. It is also called Mustagh, Karakorum, Hindu-kush and Tsunlung (Balfour's *Cyclopaedia of India* (s.v. *Belur Tagh*). Uttara-Kuru was also called Hari-varsha. The *Brahmāṇḍa P.* (ch. 48), places it far to the north of India, and mentions that it was founded on the north by the ocean (v. 53). The name perhaps exists in Korea which appertained to the Ullara-Kuru-dvipa.

Uttara-Madra—Media in Persia. Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara-Madra of the Purāṇas. Media comprised the province of Azerbaijan (the Airyanan-vejo of the Avesta). See *Ariana*.

Uttara-Mānasa—1. The Ganga lake near Nandikshetra at the foot of the Haramukh Peak in Kashmir (Dr. Stein's *Rājatarāṅgī*, vol. I, p. 111 note). 2. A sacred place in Gaya (*Vāyu P.*, ch. III, v. 6); see *Phalgu*.

Uttarāpatha—Comprising Kashmir and Kabul. It is mentioned in the Guserawa inscription (*JASB.*, XVII, pp. 492, 498). See, however, Dr. D. R. Bhandarkar's *Ancient History of India*, Lecture II.

Uttara-Videha—The southern portion of Nepal where the town of Gandhavati is situated (*Svayambhu Purāṇa*, chaps. III, IV; *Sugata-Avadhāna* in R. Mitra's *Sanskrit Buddhist Literature of Nepal*).—

Y.

Yādava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetāladeva Ballāla-rāi, a Jaina king of Karnāṭa or properly Dvārasamudra in Mysore, who was afterwards called Vishṇuvarddhana, erected a temple of Kṛishṇa known by the name of Chawalrāi in the twelfth century, after he was converted to Vaishnavism by Rāmānuja (A. K. Dutt's *Religious Sects of the Hindoos* and Dr. Burnell's *South Indian Palaeography*, p. 28). Same as Dakṣiṇa-Badārikāśrama.

Yājña-Barāha—A celebrated temple of Barāhadeva in Yājñapura or Jājpur in Orissa.

Yājñapura—Jājpur in Orissa on the river Baitaraṇī (*Mahābhārata*, Vana, ch. 114). It is said to have been founded by Rājā Yayāti Keśarī in the sixth century. Jājpur is a contraction of Yayātipura. It was the capital of the Keśarī kings till the tenth century, when the seat of government was removed to Kaṭak by Nṛipa Keśarī. The temple of Birajā at Jājpur is one of the fifty-two Pīṭhas where a part of Sati's body is said to have fallen. Brahma is said to have celebrated the horse-sacrifice ten times at Daśāśwamedha Ghāt on the bank of the Baitaraṇī river, and hence the place obtained the name of Yājñapura. The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvaneśwara, Śaṅkha-kshetra or Puri, Padma-kshetra or Konārak and Gadā-kshetra or Yājapura. Vishṇu in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pāda*) at Gaya, his discus (*chakra*) at Bhuvaneśwara, his conch-shell (*śaṅkha*) at Puri and his lotus (*Padma*) at Konārak (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, pp. 145 and 107; but see Stirling's *Orissa*). There are many colossal images at Jājpur, especially of Kālī, Barāhīnī and Indrānī cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*; *JASB.*, 1838, p. 53). See *Gayānābhi*.